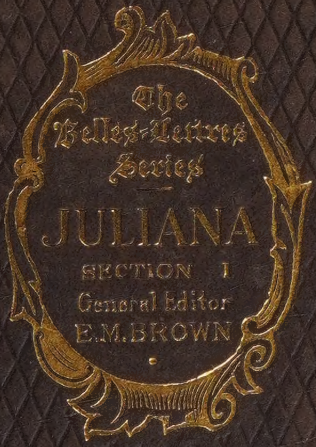
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Introduction

I THE TEXT

THE Old English life of St. Juliana has been preserved in a single manuscript, the Codex Exoniensis or Exeter Book, written about two centuries after the composition of the poem.

This volume formed part of a bequest made by Leofric, first Bishop of Exeter, to Exeter Cathedral. From his name, Leofric[1] seems to have been of English birth, but he was educated in Lotharingia. He became a chaplain to Edward the Confessor, and probably came to England with the king in 1042. In 1046 he was made Bishop of Crediton (comprising the sees of Devon and Cornwall); in 1050, with the consent of the king and of the Pope, he transferred his seat to Exeter, on the ground that the latter city was more secure from the attacks of pirates. He died in 1072.

On coming to Exeter, Leofric found the congregation poor, and the Cathedral despoiled of its estates and almost unprovided with books, vestments, and sacred utensils. For a time, it is said, he fed the congregation at his own expense, and he came to the aid of the Cathedral with splendid generosity.[2] Besides recovering many

[1] For his life, see Warren, *The Leofric Missal*, pp. xix–xxvi, and the *Dict. Nat. Biogr.*

[2] For the document recording Leofric's gifts, see Dugdale, *Monasticon*, ii. 257 (with Latin translation); Kemble, *Cod. Dipl.* iv. 274–276 (no. 940); see also Warren, *The Leofric Missal*, pp. xxi–xxiv

of the alienated estates, he bestowed on it much land of his own. Further, he gave the Cathedral an ivory altar, ivory croziers, silver chalices, a silver censer, bells and banners, vestments and altar-cloths, and books to the number of sixty-one, thirty-one in English, and thirty in Latin. The list of these is still extant; they consist mainly of service-books, portions of the Bible (including the Gospels in English) and theological works. Ten of these volumes are still preserved elsewhere in England; one, and one only, remains in the possession of the Cathedral. This is the work designated in the list as *i mycel englisc boc be gehwylcum þingum on leoðwisan geworht*, that is, "one great English book on various subjects composed in verse," and now known as the Exeter Book.

Since Leofric's time leaves from both the beginning and end of the book have disappeared.[1] There now remain 123 leaves, or 246 pages, numbered from 8^a to 130^b, of the original manuscript; seven other leaves have been prefixed at a comparatively modern time. In the interior of the book one leaf has been cut out between 37 and 38. The first and last pages are nearly illegible, owing to damages sustained by the manuscript at some period when it was unbound; the last twelve leaves are in varying degree marred by a hole, with charred edges, where some bit of ignited wood, or similar substance, has fallen on the open page. Otherwise the volume is in good condition.

The manuscript, which is on vellum, is neatly written, apparently in a single hand, either of the latter part of the tenth,[2] or the early part of the eleventh century.[3]

[1] This description is abridged from that given by Schipper, *Germ.* xix. 327–329.

[2] Thorpe; Miss L. T. Smith (article "Kynewulf" in *Dict. Nat. Biogr.*).

[3] Schipper; Wülker, *Grundriss*, p. 223.

Cook thinks that it may have been prepared under Leofric's own directions.[1] After the manuscript had been written, it was corrected by a second hand, in paler ink.[2]

The leaves are 14 cm. in height and 18½ cm. in width (about 5½ by 7½ inches). A facsimile of part of page 77[a] (the beginning of *Gifts of Men*) may be seen in Thorpe, opposite p. 293.

Among the most notable poems contained in the volume may be mentioned *Christ*, *Guthlac*, the *Phoenix*, *Juliana*, the *Wanderer*, the *Seafarer*, *Widsith*, the *Rhyming Poem*, the *Soul's Address to the Body*, the *Ruin*, and the *Riddles*.[3]

The first modern mention of the book was made by Wanley[4] in 1705, in his *Librorum Veterum Septentrionalium Catalogus*, published as the second part of the *Thesaurus* of George Hickes (Hickesius). After a brief account of the size and condition of the manuscript, he analyzed the contents, as he understood them, making a purely arbitrary division into ten books. His seventh book is as follows: —

> Fol. 65b[–77b]. Liber VII. septem constans Capitibus, Tractans de Passione S. Julianæ sub Maximiano Cæsare, etc. Sic autem Incip. Hwæt we þaet hyrdon haeleð eahtian deman dædhwate. Exp. lliber. to fæder on heofnum þær us eal seo fæstnung stondeð.[5]

Nothing further is heard of the Exeter Book until the year 1812, when the Rev. J. J. Conybeare, Professor of Poetry at Oxford, submitted a paper dealing with it to

[1] *The Christ of Cynewulf*, p. xvi.
[2] See the variants to lines 72, 286, 322, etc.
[3] For the complete list, see Wülker, *Grundriss*, pp. 223–224.
[4] For a reprint of Wanley's account, see Wülker, *Grundriss*, pp. 219–221.
[5] This is the conclusion of the *Wanderer*, which follows *Juliana* in the MS.

the London Society of Antiquaries. This was reprinted in *Archaeologia*, vol. xvii (1814). In this paper, the *Juliana* is not discussed. Conybeare's *Illustrations of Anglo-Saxon Poetry* (1826), compiled from his papers, after his death, by his brother W. D. Conybeare, gives a fuller description of the manuscript,[1] with numerous excerpts and translations. Although with justice censuring Wanley's account "as scanty and inaccurate," Conybeare seems to have used it as a guide, for he echoes Wanley's wholly unjustified division into "ten books," and of several of them, including that which contains the *Juliana*, he gives even less information than Wanley had offered. In 1831 Robert Chambers made a copy of the whole manuscript, and in 1836 Thorpe made the copy which formed the basis of the first printed edition, his *Codex Exoniensis* (1842). This was the first publication of the *Juliana*, except for the brief passage noted below (p. x).

Thorpe's text of the *Juliana* served as a basis for those of Ettmüller in his *Scopas and Boceras* (1850) and of Grein in his *Bibliothek der angelsächsischen Poesie* (1858). A careful collation of the entire Exeter Book was made by Schipper in 1870–71, and published in *Germania*, vol. xix (1874). The text of Gollancz (1895), who is republishing the *Exeter Book* for the Early English Text Society, and that of Assmann (1897), in Wülker's reedition of Grein, are based on later independent examinations of the manuscripts.

The text, as given in the original manuscript, contains numerous errors and some lacunae. The detection and emendation of these is due to the successive editors, and to the other scholars who have discussed the *Juliana*; see the appended bibliography, and the list of variants.

[1] Pp. 198–253.

The runic passage of the *Juliana* was translated by Kemble in 1840 (see p. x). A modern version of the entire poem was given by Thorpe, and again by Gollancz. A German translation was published by Grein (1859) in his *Dichtungen der Angelsachsen* ii. 47–66.

II THE AUTHOR

Wanley,[1] the first describer of the Exeter Manuscript, remarked the occurrence of runic letters in the "Poem on the Day of Judgment" (*Christ* 779–866), and Hickes, in his *Thesaurus*, which Wanley's *Catalogue* accompanied, had given a facsimile of the passage involved.[2] But neither Wanley, nor Hickes, nor their readers, detected the hidden purpose of the mysterious characters. Conybeare, in his *Illustrations*,[3] again mentioned these runic letters, and referred to Hickes's facsimile. Each letter, Conybeare explained, denoted an entire word, either its name or some word of similar sound. He, also, had missed the cipher.

It was reserved for Kemble to discover the signature concealed in the "Poem on the Day of Judgment," and also those in *Juliana* and the *Elene*. His discovery was announced to the Society of Antiquaries of London in a paper entitled *On Anglo-Saxon Runes*, published in 1840,[4] but apparently presented in 1839.[5] Kemble says :[6] "In the Vercelli MS. is contained a poem on the find-

[1] P. 280; Wülker, *Grundriss*, p. 219.
[2] Wülker, *Grundriss*, p. 219.
[3] P. 203.
[4] *Archaeologia* xxviii. 327–372.
[5] The paper, as printed in *Archaeologia*, is undated; it comes between a paper of Apr. 11, 1839, and one of Jan. 9, 1840.
[6] P. 360.

ing of the Cross by the Empress Helena ; after the close of the poem, and apparently intended as a tail-piece to the whole book, comes a poetical passage consisting of one hundred and sixty lines, in which the author principally refers to himself, and after a reference to his own increasing age and the change from the strength and joyousness of youth, he breaks out into a moralizing strain, in which he concludes his work." After quoting *El.* 1256b–1270a,[1] Kemble continues: "The extreme rudeness and abruptness of the lines, and the apparent uselessness of the Runes, led me to suspect that there was more in them than merely met the eye. And this I found to be the case ; for on taking the Runes out of the context, using them as single letters and writing them in one word, they supplied me with the name CYNEWULF, undoubtedly no other than the author of the poems. It was now with the utmost interest that I read the following passage from the still more celebrated Codex Exoniensis, fol. 19, b." At this point, Kemble quotes *Christ* 795–808a, with a translation. He continues: "Here we have the same Runes, and that in a passage which bears a remarkable similarity in the thoughts and images to the one last cited ; only the Rune ᛗ. i. e. E, is wanting, from which we may conclude that at least one couplet[2] is lost. . . .

"Not content with having once already given us this acrostic of his name, the poet repeats it at a later period in the Exeter Book, and in a manner which renders it very difficult to translate the lines, so great is their obscurity." With this introduction Kemble quotes and translates *Juliana* 697–712a, remarking at the end, "It is evident here that the poet literally means to use the letters that

[1] See below, p. xvi.
[2] That is, two half-lines. See page xv, note 1.

make up his name, and that he does not introduce them as words, which he had done in the passages previously quoted."

At very nearly the same time, Cynewulf's authorship of the *Elene* was announced by the great German scholar Jacob Grimm.[1] Early in 1839 Grimm had with some difficulty obtained a copy of Thorpe's *Appendix B to Mr. Cooper's Report* (1835), containing the poems of the Vercelli MS. From this he took the text of the *Andreas* and *Elene* for his edition (1840; the preface is dated Oct. 19, 1839). To the Exeter MS. Grimm did not have access; consequently he could not know of the runic passages in *Christ* and *Juliana*.

A fourth passage of the same kind, occupying leaf 54a of the Vercelli MS., had by reason of its illegibility been silently omitted by Blume, the first transcriber, and remained undiscovered until 1888, when it was published by Napier.[2] This passage follows the *Fates of the Apostles*, and has by some been regarded as the conclusion of that poem; it has also, by others, notably Trautmann[3] and Skeat,[4] been considered as forming, with the *Fates of the Apostles*, an epilogue to the *Andreas*. For the present, without entering into the question of its relation to these other poems, we may speak of it as the *Fragment*.

As early as 1840, then, it was known that there had existed an English poet who was undoubtedly the author of the *Juliana*, the *Elene*, and what was then called the *Poem on the Day of Judgment*. In one of these poems, the *Elene*, occurred a passage (lines 1236–1276) professedly autobiographic. In this passage[5] the poet spoke of him-

[1] *Andreas und Elene*, pp. 1, 167.
[2] *Zeitschr. für deutsch. Alt.* xxxiii. 66 f.
[3] *Kynewulf der Bischof und Dichter.*
[4] *Andreas and Fata Apostolorum*, in *Furnivall Misc.*, pp. 408–420.
[5] Given in translation, on p. xvi.

self as one who in early life had been in and of the world, and had been rewarded with treasure in the hall, but who had acquired the consciousness of sin, had found comfort in the divine grace, and now, an old man, rejoiced in exercising a Heaven-sent gift of song. Little more than this could be gathered from the sombre and obscure allusions to his history made by the poet himself. The question naturally presented itself: was it possible to obtain any further information regarding him? Could he be plausibly identified with any previously known bearer of the name of Cynewulf; could any other of the Old English poems be recognized as his work; was it possible, by studying the language of the writings unquestionably his, to determine with any precision the time and place in which he lived?

To these queries, in the course of the more than sixty years that have elapsed since Kemble and Grimm discovered the poet's signature, many widely differing answers have been offered.[1] Some of the early conjectures, however, made at a time when the phonology of the Old English dialects had not yet been scientifically examined, and before the researches of Sievers (1885) had determined the laws of Old English versification, present now only an interest of curiosity. Such, for instance, is the conjecture of Kemble (*Archaeologia*, p. 363) that the poet was the same as Cenwulf or Kenulf, Abbot of Peterborough and Bishop of Winchester, who died in 1006, and the argument of Leo (1857),[2] that the poem known as the first Riddle is a charade, written by Cynewulf, which has for its answer the poet's name. Both these suppositions are

[1] No attempt will be made here to furnish a complete history of conjecture and opinion concerning Cynewulf. For this the student is referred to Wülker, *Grundriss*, pp. 147 ff., Trautmann, *Kynewulf*, Cook, *The Christ of Cynewulf*, pp. lii ff.

[2] *Quae de se ipso Cynewulfus . . . tradiderit.*

inadmissible. With regard to the first it may be pointed out that Cynewulf and Cenwulf are entirely distinct names; that although each is found with several forms and spellings, the first always has the vowel *y*, the second always *oe* or *e*; further, that the second cannot possibly have a connecting vowel.[1] Besides, if Cenwulf had written poetry, he would have written it in late West-Saxon, similar to that of the writings of Aelfric and of contemporary entries in the *Chronicle*. No West-Saxon at the beginning of the eleventh century would have made, for instance, two syllables of *sīe* (= *sī-e*), as Cynewulf twice does (*El.* 675, *Jul.* 280), nor would he have written *e* for *æ* in such words as *ðēgon* or *wēge* (*Jul.* 687, 487), or for *īe* in *nēd* (*Jul.* 464). As to the supposition that Cynewulf's name was concealed in the so-called first Riddle, not only did this involve (by a process too intricate to be explained here) the same impossible equivalence of the prefixes *Cyne-* and *Cen-*, but in 1888 Mr. Henry Bradley[2] made it certain that the "riddle" is no riddle at all, but an epic fragment, like *The Wife's Complaint*. Leo's conjecture, based on suppositions now easily seen to be fantastic, led by successive steps to a series of erroneous conclusions regarding the poet, notably that he had been a wandering minstrel and that he was the author of all the riddles of the Exeter Book. These misconceptions, though challenged as early as 1869, were for a long time almost universally accepted, and have contaminated nearly every account of Cynewulf and his writings previous to Trautmann's monograph of 1898.

To discover whether Cynewulf, the poet, can be identified with any Cynewulf whose name is otherwise known

[1] Sievers, *Anglia* xiii. 19 ff.
[2] *Academy*, March 24, 1888, pp. 196–197.

to us, we must take into consideration the linguistic peculiarities of his signed poems, the linguistic evidence afforded by the way he spells his name, and the testimony regarding his life which he furnishes in the *Elene*. Then we must see whether the data thus obtained are sufficient to establish his identity with any of the recorded Cynewulfs.

Now Cynewulf's poems are preserved in manuscripts (the Exeter and Vercelli Books), both written somewhere about the year 1000 by scribes who not only made occasional blunders,[1] but also, by a process of incomplete normalizing, wrote words partly in their West-Saxon forms, and partly in non-Wessex forms, the latter undoubtedly representing the original version.[2] It is, of course, more difficult to derive conclusions from such late and contaminated texts, than it would have been if the poems were preserved in contemporary manuscripts, written throughout in the author's own dialect; still, as already indicated, it is perfectly plain that the author was not a West-Saxon. Further, it is shown on closer examination[3] that he was almost certainly a Northumbrian, as was first proposed by Leo, and subsequently, on more scientific grounds, urged by Sievers[4] and Trautmann.[5] Cook[6] thinks that we must concede the possibility of his having been an Anglian, and not necessarily a Northumbrian in the narrower sense.

The best indication of Cynewulf's period is afforded, as Sievers has pointed out,[7] by the way in which he spells

[1] *Jul.* 12, 16, 72, 128, 218, 271–272, 325, etc.
[2] Cf. *ormāte*, *Jul.* 465, with *wēge*, 487; *cwealde*, *Jul.* 5, with *galgan*, 310, 482.
[3] See above (p. xiii), and note to *Jul.* 706.
[4] *Beitr.* ix. 235, n.; x. 209 ff., 464–475.
[5] *Kynewulf*, 71–73.
[6] *Christ*, p. lxxi.
[7] *Angl.* xiii. 11–15.

his name. From the nature of the case, this significant word has been preserved as the poet wrote it, each letter being represented by an entire word, and the whole being embedded in four distinct records which must be practically intact, as they still make sense and metre. Apart from the interchange of K and C, the prefix that occurs in the name is found in three successive forms : *Cyni-*, *Cyne-*, and *Cyn-*. The change of unstressed *i* to *e* took place about the middle of the eighth century, before that period only *Cyni-* being found, as in the *Historia Ecclesiastica* of Bede (d. 735), who writes *Cyniberct*, *Cynigils*, *Cynimund*, etc. After 740 or 750, *Cyni-* is still occasionally written, but *Cyne-* becomes the established form. Finally, *Cyn-* (the *e* being lost before *h*, *e*, *r*, *w*, and finally before *s*) does not show itself until the end of the eighth or the beginning of the ninth century, at which time all three forms are found, the two earlier persisting as traditional usages. Now in *Juliana* and in *Elene* the poet signs himself Cynewulf ; these poems were consequently not written before 750. In *Christ* and in the *Fragment* he writes Cynwulf ;[1] these poems are consequently of later date than the former two, and fall toward the close of the century.

Cynewulf is thus a Northumbrian, or at least an Anglian, whose maturity lies in the second half of the eighth century. The mere fact of his authorship points to his being a monk or ecclesiastic ; when we reflect further that the *Juliana*, *Elene*, and *Christ* are all on religious themes, and are based, the two former wholly, the latter in part, on Latin originals, this conviction becomes a certainty. What he further tells of himself has already

[1] Before the discovery of the *Fragment*, all editors of the *Christ* concluded from the absence of the rune for E that a line, or two half-lines, had been lost from the text. Wülker (1897) still indicates an omitted line.

been indicated[1]; but on account of the great interest attaching to the passage, we here translate it entire.[2]

"Thus, experienced and ready to depart, by reason of the treacherous body, I have woven word-craft and curiously gathered, time and again pondered, and sifted my thought, in the confinement of night. I knew not rightly of the cross before wisdom, through the noble Might, disclosed a broader view, to the thought of my heart. I was defiled by my deeds, fettered by sins, tormented by sorrows, bitterly bound, oppressed with cares, until the Mighty King through the bright estate bestowed wisdom for the solace of the old man, granted a glorious gift, and infused it into my mind, revealed instruction, in the course of time increased it, unbound my body, set free my heart, [and] unlocked the power of song which I have practiced with pleasure, with joy in the world. Of the tree of glory I had remembrance, not once only, but often, ere I had disclosed the miracle of the bright tree, accordingly as in the course of events I found related in writings concerning the token of victory. Always until that [time] was the man beaten by waves of sorrow, the WARRIOR distressed, though in the meadhall he received gifts, embossed gold. PASSION sorrowed; WRATH, its companion, suffered sore pain, an oppressive secret, though for him the STEED went, measured the milepaths, and proudly ran, adorned with wires. JOY has waned, pleasure [has waned] with years, youth has been transformed, the former pride. POSSESSION was of old the

[1] P. xii.

[2] This translation follows the text of *Gr.-W.* with the following exceptions: 1237 gewæf, *Tr.* — 1240 be ðǣre rōde riht, *Gr.* — 1242 onwrāh, *Grimm.* — 1244 bitre, *Sievers.* — 1248 tyht, *Tr.* — 1256 secg, *Leo.* — 1261 þēah, *Tr.* — 1262 mǣte, *Tr.* In the interpretation of the runes, Trautmann has been followed. In the translation I am under especial obligations to the translation and thorough study of this passage given by Professor Cook in his edition of the *Christ*, pp. lxvi ff.

splendor of youth; now are the days of yore passed away after the allotted time, the joys of life departed, as WATER flows away, the driven floods. WEALTH is for each one transitory beneath the sky; the ornaments of the earth pass away, likest to the wind when it rises loud before men, wanders among the clouds, advances raging, and suddenly becomes still again, close confined in its prison, constrained by force." [1]

The "Might" of which the poet speaks is the divine power; the "bright estate" is the priesthood, or, perhaps, some angelic vision; the "tree of glory" is the true cross, whose recovery forms the subject of the *Elene*. Cynewulf seems to say that in his youth he had lived a worldly life, had been a horseman and a warrior, and had been rewarded with treasure for deeds of prowess; but that later he had ceased to find pleasure in worldly joys, had become a priest, and had with devout care composed religious poetry. It is not necessary to accept the literal implication of all that he says, and to imagine him as old, poor, and decrepit. In mediæval times, men sometimes spoke of themselves as old at forty or less,[2] and to the religious soul all human strength and wealth were naught.

Can we now recognize our Cynewulf in any Cynewulf of the records? The name was not uncommon; one manuscript of the *Chronicle* mentions three different holders of it within a space of six years.[3] Other Cynewulfs are found as signatories to documents and in the lists of the *Liber Vitæ* of Durham.[4]

Two Cynewulfs have been put forward as claimants for the authorship of the poems; one, the Bishop of Lindis-

[1] The words in small capitals represent the runes of the original.
[2] Skeat, *Works of Geoffrey Chaucer*, i. xvi.
[3] MS. E, 777, 778, 782.
[4] Birch, *Cartularium Saxonicum*, nos. 312, 445, 468, 469, etc.; *L. V.* (Surtees Soc.), pp. 63, 126, 139, etc., etc.

farne who died 781–783 ; the other, a priest, probably of Dunwich, who signed a decree executed at Clovesho in 803. The first was proposed by Dietrich, and accepted by Grein ; his claims have recently been strongly urged by Trautmann. The second is suggested by Cook.

Of Cynewulf the Bishop, the *Chronicle* records that he was enthroned in 737 (MSS. D, E), that he retired in 779 and that he died in 782 (MSS. D, E, F). Simeon of Durham (d. about 1130) gives some further information.[1] According to Simeon, Cynewulf met with continual difficulties in the discharge of his holy office. Offa, a relative of the royal house, who had taken sanctuary at the shrine of Cuthbert, had been forcibly dragged away and then murdered, whereupon King Eadberht had the bishop seized (A. D. 750) and imprisoned at Bamborough. Cynewulf's duties were meanwhile performed by Frithuberht, Bishop of Hexham. Subsequently the king relented, and Cynewulf was released and restored to his episcopate. In 780, broken down by age and infirmity, he withdrew from his office, which he consigned to Hildebald. After three years of repose and prayer, he died in 783 and was succeeded by Higebald.

Against the identity of bishop and poet, three arguments are adduced. First, the argument of silence ; the bishop is nowhere mentioned as a writer. Second, the argument that the circumstances of his life were not such as to have permitted poetical composition, until those last years when it would have been too late to begin practising an unfamiliar art. Third, the resemblance of *Elene* 1276–1320 to a passage in Alcuin's treatise on the *Trinity* iii. 21, which must have been written after 800, being dedicated to Charlemagne as Emperor.[2]

[1] *Works*, ed. Arnold (Rolls Series), i. 47–48, 50; ii. 39, etc.
[2] Cook, *Anglia* xv. 9–20.

If the burden of proof rests with the negative, these arguments are not conclusive. To the first, one may reply: If the early authorities know nothing about writings of Cynewulf the Bishop, neither do they know of the writings of Cynewulf the poet. The latter certainly exist; consequently the absence of any mention of writings of Cynewulf the Bishop is not a fatal objection. The second argument is no more convincing than the plea that Shakespeare could not have written his own plays. If Boethius, Cervantes, Bunyan, and William Penn could write in prison, why not Cynewulf? As to the third argument, Cook concedes that "the thought of Alcuin is not dissimilar to that of Cæsarius of Arles, in a sermon printed among Augustine's works."[1] And C. F. Brown has since shown that almost the entire passage in Alcuin is transcribed verbatim from a writer of the seventh century (St. Eligius, Bishop of Noyon), and that all the views expressed in it can be traced back to the early Fathers.[2]

But though it cannot be proved that the Bishop was not the poet, it remains only possible, and not demonstrable, that he was. In the absence of any direct testimony that the Bishop wrote English poems and of any definite statement by the poet of his rank and office, we are not justified in regarding the identity of the two bearers of so common a name as an historical fact.

The claims of the other Cynewulf mentioned, the priest of 803, are still less substantial. He bears the magic name, it is true; he is a priest; we cannot reject him on the grounds of time and place; he may even have been a travelled Northumbrian, if conjecture is to be unconfined. But this is not proof.

[1] Migne 39, 1946–1949.

[2] Carleton F. Brown, *Cynewulf and Alcuin*, *Publications Mod. Lang. Assoc. of Amer.* N. S. xi. 308–334 (1903).

We must then reluctantly admit that no sufficient evidence exists to identify the author of the poems with any Cynewulf known to us from other sources.

The question, how much of the old English poetry is to be ascribed to Cynewulf, has been debated ever since the discovery of the runes. The mental satisfaction of being able to name an author for a given literary work has tempted many scholars to credit him with pieces on very slender evidence. Kemble and Thorpe thought it possible that Cynewulf had written everything in the Exeter and Vercelli MSS.; their immediate successors, though not quite so generous as this, went to great lengths in ascribing to Cynewulf poems which in tone and general phraseology resembled the signed works. Dietrich's combination into one poem, the *Christ*, of what had been printed by Thorpe as fifteen separate pieces, and Leo's supposed solution of the first Riddle, were important in this connection. To Wülker [1] belongs the credit of having called a halt to the process of recklessly assuming Cynewulfian authorship of anonymous pieces on insufficient grounds. The dialectal and metrical researches of Sievers,[2] and Napier's discovery of the Vercelli *Fragment*, afforded new starting points for a discussion which seems to be never-ending.

The *Juliana*, in itself, is not complicated with any dispute as to authorship. No extraneous lines have ever been conjectured to form a part of it; no passage in it has ever been denounced as an interpolation; the author's name is signed in full.

Everywhere else, however, we meet with some disputed point. It would be trespassing on the province of

[1] *Anglia* i. 483 ff. (1878).

[2] *Angelsächsische Grammatik* (first edition, 1882); *Zur Metrik des altgermanischen Alliterationverses*, *Beitr.* x. 209 ff. and 451 ff. (1885).

the other volumes in this series, if the present editor did more than indicate what these disputed points are, waiving any thorough discussion.

Trautmann stoutly refuses to admit the unity of the *Christ*. For him only the second part (lines 440–866) is Cynewulf's work; the rest is to be rejected. His confidence in this view has reached the point of contempt for any contrary opinion. Cremer,[1] however, regards the lines from 779 to the end as the only part written by Cynewulf.

Dietrich[2] saw in the *Dream of the Rood* a prelude or introduction (by Cynewulf, of course) to the *Elene*. The *Fragment*, in which Sievers,[3] with great probability, sees only a detached passage from some unknown or lost poem, has been regarded by several scholars[4] as an epilogue to the *Fates of the Apostles*, thus fixing the latter upon Cynewulf, while some others[5] have confidently combined *Fragment*, *Fates* and *Andreas* into one heterogeneous nondescript, and made Cynewulf responsible for the whole. One involuntarily recalls the guessing of the first Riddle, and the detection of the poet in Cenwulf of Peterborough.

On Leo's solution of the first Riddle and two further forced solutions of his own,[6] Dietrich[7] based the assumption that the Riddles were all by Cynewulf. All the suppositions that favoured this view have been discredited, however, and the Riddles are now generally recognized as non-Cynewulfian. Riddle xxxvi exists in a Leyden MS. that writes *i* in unstressed syllables (*ni*, *giðraec*, *heliðum*),

[1] *Metr. Sprachl. Untersuchung*, pp. 47–48.
[2] *Disputatio de cruce Ruthwellensi*, Marburg, 1865.
[3] *Angl.* xiii. 1 ff.
[4] Napier, Wülker, Sarrazin.
[5] Sarrazin, Trautmann, Skeat.
[6] No. 86 (90) = *Lupus* = Cynewulf; No. 89 (95) = the wandering minstrel = Cynewulf.
[7] *Zeitschr. für deutsch. Alt.* xi. 448–490.

and must be earlier than the period in which Cynewulf spelled his name with an *e*. Of course, there are still other reasons for dating the Riddles before Cynewulf's time, but one will suffice here.

The three other pieces for which Cynewulfian authorship has been most frequently urged are the *Andreas* (on grounds other than its supposed connection with the *Fragment*), *Guthlac* (especially "*Guthlac B*," the apparently distinct poem which begins at line 791), and the *Phoenix*. The arguments for Cynewulf are the similarity in subject and general treatment to his acknowledged works, the frequent coincidences of expression,[1] and the linguistic and metrical resemblances. To meet these are presented the absence of the runic signature, and the metrical necessity of admitting quantities and inflectional forms (as *glādum*, *glādum*, *Phoen.* 92, 303; *fōtas*, *Phoen.* 311; *fēondas*, *Guth.* 189, 392), not found in the acknowledged poems. Further, it must be admitted that the resemblances of word, phrase and idea extend in varying degree through practically the whole body of Old English religious poetry, and have common sources in the phraseology of the heroic poems, and in that Latin religious literature which was the common property of Christendom.

Guthlac B stands the tests well, and may very possibly be by Cynewulf. The *Andreas* and the *Phoenix*, while displaying resemblances probably amounting to imitation, must remain anonymous. If this is in some ways a disappointment, in that it deprives Cynewulf of honour that we might wish to have been his, it has the compensation of adding to the number of the early masters of English verse.

Next in order in the frequency of their attribution to

[1] See the *Notes* for instances; especially the notes to *Jul.* 236 and 589.

Cynewulf come the *Harrowing of Hell* and the *Physiologus* (*Panther*, *Whale*, *Partridge*). But even the *Beowulf* has not escaped.[1]

It will thus be seen that the list of Cynewulf's writings has been much disputed. Where so much is debatable, it is best to be cautious in laying down conclusions, but the student will not go far wrong if he regards the *Juliana*, *Elene*, *Christ*, and *Fragment* as the authentic works, with a strong probability that *Guthlac B* is by the same hand. He may bear in mind, however, that the unity of the *Christ* has been contested by high authority.

III THE LEGEND

Cynewulf derived the material for his poem from a history of Juliana's life in Latin prose, one of the hundreds, indeed thousands, of lives of saints which in his day were current throughout Christendom, and which in similar abundance may still be read in the great folio volumes of the Bollandist *Acta Sanctorum*. It is interesting to note that of the numerous mediæval accounts of this saint, both in verse and in prose, Cynewulf's is the oldest in any vernacular language.

According to the legend, St. Juliana was put to death at Nicomedia in the reign of Galerius Maximianus. The place, Nicomedia, and the time, the reign of Maximian, equivalent to 305–311, are constant in all the versions of the legend. That at such a time and place a young girl named Juliana suffered martyrdom may be an authentic tradition; the rest of her story is for the most part obviously fabulous, the product of pious invention in ages when everything that was marvellous found ready acceptance.

[1] Sarrazin, *Anglia* ix. 515 ff.

The earliest extant notices of St. Juliana occur in the *Martyrologium Vetustissimum*, ascribed to St. Jerome (d. 420), which has, under date of February 16,

> Nicomediæ, passio sanctæ Julianæ virginis et martyris,[1]

and in the *Liber Comitis*, a similar compilation, also ascribed to St. Jerome, in which we find,

> xiv. Kal. Martii. Natale sanctorum Onesimi et Julianæ virginis.[2]

The *Martyrologium Romanum Vetustius seu Parvum*, found at Ravenna by Archbishop Ado about 850, and supposed to have been written toward the end of the seventh century, gives, under February 16,

> Et in Cumis,[3] S. Julianæ virginis.[4]

Juliana's name appears with that of other saints in a litany of the English Church of the end of the seventh century,[5]

> S. Juliana. Ora,

but is lacking in many litanies of later date which Migne publishes.[6]

But the notice of St. Juliana given in the martyrology of Bede (d. 735) is of a different character. Instead of the mere date, place and name, we find a much longer

[1] Migne 30, col. 444 (Nicomedia).
[2] Migne 30, col. 495
[3] A mistake frequent in the later martyrologies. Her body is related to have been removed, first, from Nicomedia to Pozzuoli (*Acta* § 21), then, in the latter half of the sixth century, to Cumæ (*Alia Vita* § 24), and next, in 1207, to Naples (*Translatio III. S. Julianæ* § 8). The works cited are all printed in *Acta Sanctorum*, Feb. tom. II. The subsequent history of her remains is involved in contradictions and uncertainties; details in the prefatory remarks in the same volume.
[4] Migne 123, col. 149–150.
[5] Migne 72, col. 627.
[6] For instance, in the *Officia per Ferias* of Alcuin (d. 804), Migne 101, col. 523 and 596.

entry, concise it is true, but with circumstantial detail. Bede writes,

> Et in Cumis natale sanctæ Julianæ virginis, quæ tempore Maximiani imperatoris primo a suo patre Africano cæsa et graviter cruciata, deinde et a præfecto Eleusio, quem sponsum habuerat, nuda virgis cæsa et a capillis suspensa est et plumbo soluto capite perfusa et rursum in carcerem recepta, ubi palam cum diabolo conflixit, et rursus evocata, rotarum tormenta, flammas ignium, ollam ferventem superavit, ac decollatione capitis martyrium consummavit. Quæ passa est quidam in Nicomedia, sed post paucum tempus, Deo disponente, in Campaniam translata.[1]

It is plain that Bede, or some unknown epitomizer by whose labours he profited, had access to a detailed account of Juliana's martyrdom. More than this, his source can easily be identified. In every feature, his summary agrees with the *Acta St. Julianæ* published by Bolland in the *Acta Sanctorum* under date of February 16.[2] And further, in spite of minor discrepancies and of changes made by the poet for his own purposes, a comparison, easily made, between Cynewulf's *Juliana* and the *Acta* shows that the latter work, in a version not greatly differing from those which are still preserved, was the source of the Old English poem as well. The *Acta St. Julianæ*, then, as the source of Cynewulf's poem, becomes the

[1] Migne 94, col. 843. Another text, there cited, omits *deinde et* and *est* (after *suspensa*), and reads *Eolasio* and *in capite*. The text in Giles's edition of Bede (iv. 37) omits *deinde et* and *est*, has *Eolesio*, *a capite*, and *rursum* (for *rursus*), and inserts *Huc usque ad A.* before *et rursum in carcerem*. This passage is part of the original work of Bede (Giles). Bede has also a *Martyrologium Poeticum*, which contains under February the line (with an inadmissible short *u* in the proper name),

Sic Juliana et bisseptenas ornat honore,

referring to the date, xiv. Kal. Mart. (Migne 94, col. 605).

[2] Feb. tom. II, pp. 875–879.

subject of our investigation. What can be ascertained regarding the history of this work before it came into the hands of Bede and subsequently of Cynewulf? What, if anything, can be said with certainty, and what with reasonable probability, regarding its place and date of composition, and the source of the information which it professes to give?

Bolland[1] used eleven manuscripts in preparing his printed text, and knew of the existence of others.[2] He does not, however, tell more of their date than that they are "old." In his notes he gives at least the principal variants of his MSS. Schönbach[3] is more explicit regarding three MSS. which he mentions: of two at Munich, one is of the twelfth century and the other a little older; one at Vienna is as early as the ninth century. Unquestionably other MSS. still exist in European libraries, and among them may perhaps some day be found one which will substantially represent Cynewulf's original.

Lives of martyrs, with accounts of their sufferings, were composed in the earliest days of the Church, and transmitted from one Christian community to another. But these oldest Acts perished, for the most part, in the systematic destruction of Christian books that accompanied the Diocletian persecution. After the victory of Christianity under Constantine, however, an effort was made to restore the lost works, and to collect the names of all the martyrs of the Church.[4] From this time on, there was free opportunity for the development of this branch of religious literature, and in the course of the

[1] The *Acta St. Julianæ* was edited by Bolland (d. 1665) himself.
[2] *Commentarius* § 7.
[3] *Mittheilungen aus altdeutschen Handschriften*, *V.*, pp. 45–46
[4] Horstmann, *Altengl. Legenden*, *neue Folge*, p. xxix, where references and further details may be found.

following centuries, when almost every church in Europe had come to be the possessor of some holy tomb or precious relics, about which miracles were wrought, an enormous mass of tradition and legend arose, which was embodied in written form in the lives of countless saints, martyrs, and confessors.

In the seventh century, this literature had become so abundant as to excite, on the one hand, the zeal of enthusiasts, who aimed to secure for their own monasteries or churches complete sets of the various Lives, and on the other hand, the distrust of the authorities, who could not be unaware that much in these biographies was pure fable, and who found also that through the inadvertence or ignorance of their authors, the Lives occasionally seemed to give support to unsound doctrine.

"Baillet tells us in the *Discours sur l'histoire de la vie des saints* prefixed to his *Les vies des saints* (4 vols., folio, Paris, 1701), that the Council of Constantinople in 692 condemned to the fire all the false histories of martyrs and anathematized all who received them or gave them credence. He informs us further that St. Ceran (Ceranius) of Paris, who lived in the beginning of the seventh century under Lothair II., undertook to collect the Acts of the martyrs, and spared no pains to have copies made of those that were in the different churches of France. So, also, St. Prix (Præjectus) of Clermont in Auvergne, who lived fifty years after Ceran, not only collected the ancient Acts, but composed new ones. St. Aldhelm, too, of Sherborne, England, who died in 709, made extracts from the Acts of some of the martyrs for his works on the praise of virginity. Unfortunately he does not mention St. Juliana. We see, however, by the use that Aldhelm made of them, as Baillet says, that the false or falsified Acts of saints of the most distant

provinces of Asia were already current in the West in his time and had even reached England. He remarks further that almost all the histories turned into fables in the hands of those who treated them ; the most conscientious thought themselves compelled to consecrate even falsehood to truth, and to use pious impositions to the greater glory of God. The Acts of Saints were brought into the Missals and Breviaries, and read just as the Epistle and the Gospel in the churches of the West." [1]

Acts of saints and martyrs were thus abundant in western Europe early in the seventh century. Can we set the *Acta S. Julianæ* still farther back? Inasmuch as the *Acta* does not mention the translation to Cumæ, which is said to have taken place some time between 568 and 600,[2] Bolland concludes that it must have been written before this period. This will hardly be questioned ; unfortunately, however, there is no further evidence, such as citation by earlier writers, or indications in the text itself, to date the *Acta* more definitely. One cannot tell with certainty whether it is a work of the fourth, fifth, or sixth century.

Many of the early Acts of Martyrs were originally composed in Greek. Does this hold true of the Acts of St. Juliana? While no such Greek original is now known to exist, it is probable, on general grounds, that the *Acta* is a translation from the Greek. Juliana is an Eastern saint ; it is most likely that her life should first be written in the language of her own country. Further, by reference to the *Acta* and variants, as printed in the *Appendix* to this edition, it will be seen that the variants denoted by M (from a MS. or MSS. cited by Schönbach, as there explained) agree so closely in substance with the

[1] Garnett, *Publications Mod. Lang. Assoc.* xiv. 284-285.
[2] See note 3, p. xxiv.

text used by Bolland, and yet differ from it so noticeably in wording, as to suggest at once the inference that they represent two independent translations from the same original. And the original could only be Greek.

The removal of the saint's body to Pozzuoli, and the establishment of her shrine in that place, made it natural that the record of her martyrdom should be translated into the language of western Christendom. It was probably some Italian clerk or priest, some Campanian, near enough to her resting-place at Pozzuoli to feel the inspiration of her presence, perhaps even connected with the church or monastery that possessed her relics, who turned her story into Latin and thus made possible its further dissemination.

The sources upon which the original author drew in composing the life of his heroine were various. His starting-point may well have been some authentic tradition; the name of the saint, the place and time of her martyrdom. Some circumstance connected with her life or death may have accompanied these. To this might be added traditions properly attaching to other persons of the same name, for there are several Julianas in sacred legend. Then would come further incidents, miracles like those of the Old and New Testaments and of the Apocryphal Gospels and Acts, transferred from their original performers or beneficiaries to the new heroine. Thus Juliana's miraculous preservation in the molten lead (*Acta* § 18; *Juliana* 577–594) seems to duplicate the apostle John's miraculous immunity when immersed in boiling oil.[1] Other miracles may have been borrowed from already current lives of saints, lest the writer's own patroness should seem to be surpassed. Thus St. Lucia

[1] Told in Old English in Ælfric's *Homily on the Assumption of St. John* (Thorpe's edition, I. 58).

(Sept. 16) had remained unharmed in a brazen pot in which lead and pitch were melted[1]; St. Catherine (Nov. 25) had been tortured with the wheel[2] as ruthlessly as Juliana (*Acta* § 14; the OE. poem has a lacuna here). Finally, to complete and round out the story, pious invention came into free play, and new miracles, the creation of the unaided imagination, were joined to the others, and lavish dialogue was supplied, providing the devout reader with the menaces of the tyrant, the responses, the prayers, and sometimes the theologic dialectics of the sufferer, the infernal solicitations of the fiend, and even the comments of the bystanders. Such a literary process would produce the *Acta St. Julianæ* as we have it, and as, in the eighth century, it lay before Cynewulf.[3]

It is not remarkable that lives of saints composed in this fashion should bear a strong family resemblance. As a matter of fact, the circumstances and miracles of the *Acta St. Julianæ* appear again and again, with only slight modifications, in the lives of the other woman saints of the early Church. St. Juliana is only one of a throng of virgin martyrs with similar history. The typical virgin martyr is a girl of noble rank (St. Juliana, St. Agatha, St. Anastasia, St. Catherine, St. Basilla, St. Cyrilla), devout and learned (St. Juliana, St. Susanna), sought in marriage by some heathen proconsul or prefect or prefect's son (St. Agatha, St. Juliana, St. Agnes). She rejects her suitor, and refuses to sacrifice to Apollo (St. Anastasia, St. Euphemia, St. Juliana). Brought before the prefect for trial, she adheres to her faith, whereupon she is submitted to atrocious torture and

[1] *Mart. Adonis*, Migne 123, col. 358.

[2] Simeon Metaphrastes, in Migne, *Patrol. Græc.* 116, col. 297–298.

[3] The notices of St. Juliana in the martyrologies of Ado, etc., the *Alia Vita* published by Bolland, the life by Simeon Metaphrastes, etc., are later than Cynewulf's time, and are discussed further on (pp. xli–xliv).

humiliation. She is stripped naked (St. Agnes, St. Barbara, St. Juliana), scourged and cudgelled (St. Agatha, St. Anastasia, St. Dorothea, St. Euphemia, St. Lucia); hung up by the hair (St. Juliana, St. Symphorosa); torn by a wheel in which are set swords or sharp hooks (St. Juliana, St. Catherine, St. Euphemia, St. Christina); placed in a hot cauldron (St. Juliana, St. Lucia, St. Fausta), and in the flames (St. Agnes, St. Juliana, St. Euphemia, St. Macra, St. Cecilia). Instead of harming her, the fire bursts out and consumes the miscreant bystanders (St. Agnes, St. Juliana, St. Christina). Her executioners become converted by her constancy, and meet death for their faith (St. Juliana, St. Anastasia, St. Fausta). After another imprisonment (St. Juliana, St. Lucia, St. Anastasia), she is beheaded (St. Agnes, St. Juliana, St. Dorothea, etc.; almost all perish in this way),[1] and is thenceforward enrolled in the great army of the Church Triumphant, while her memory is tenderly and reverently cherished by the devout in this world.

IV THE POEM

In Northumbria, then, some time in the second half of the eighth century, a period marked in that kingdom by declining power and factional strife, Cynewulf, a monk or priest, perhaps the Bishop of Lindisfarne of that name, became acquainted with the *Acta St. Julianæ*, in a form not greatly unlike that printed in this volume, and decided to make this saint the subject of an English poem,

[1] The death by the sword is not to be understood as implying any peculiarity in the sword which made it proof against the effects of miracle; the heroines receive the crown of martyrdom in accordance with their own prayers. The reason is rather that as Christian heroines and as women of noble birth, the legends permit them to die only by what was always regarded as the noblest mode of suffering the death-penalty.

perhaps his first work of such an ambitious character. Whether any special circumstance prompted him to select Juliana rather than some other equally well-known virgin martyr — Margaret, Catherine or Dorothea — is beyond conjecture. His purpose in undertaking this work was to perform an act of piety and of religious edification: to embody in language which all might understand, the story of a heroine of the Christian faith, and to embrace the opportunities thus presented of dwelling upon matters of conduct and of doctrine. Such was his primary aim; his artistic ideal was to compose this work in the traditional form and diction of Old English poetry, the form and diction of the heroic and the religious poems, such as *Beowulf* and the epic of Cædmon, with which there is every ground for supposing him to have been acquainted. His artistic ideal comprised also the aim to free the story from certain blemishes present in the Latin original, to separate, as it were, the finer metal from the dross, and thus to convert the principal figure of the legend into one of wholly admirable saintliness.

One of the familiar characteristics of the Old English religious poetry is the continual application to sacred and to saintly personages of the old warlike epithets derived from the heroic poetry of ultimately pre-Christian origin. Thus the *Andreas* begins,

Hwæt, wē gefrūþan on fyrndagum
twelfe under tunglum tīrēadige hæleþ,
þēodnes þegnas; nō hira þrym ālæg
4 camprædenne, þonne cumbol hnēotan,

. . . . . .

þæt wǣron mære men ofer eorþan,
frome folctogan ond fyrdhwate,
rōfe rincas, þonne rond ond hand
10 on herefelda helm ealgodon,

"Lo, we have heard of twelve *glorious heroes* beneath the stars in days of old, *thanes of the Prince*; their *glory* failed not in *combat* when *ensigns clashed*. . . . These were *illustrious* men upon earth, *mighty leaders of the host* and *warlike*, *fierce warriors* when *shield and hand guarded the helm* on the *battlefield*."

These fierce warriors are the twelve apostles; the Prince is God. The metaphor of the Church Militant is carried out in detail. Inasmuch as Juliana is a woman, the poem dealing with her cannot be written wholly in this strain. But the old Teutonic spirit asserts itself nevertheless. God is spoken of as *æðelinga Wyn*, *beorna Hlēo*, *heofona Helm*: "Delight of warriors, Protection of heroes, Helm of the heavens" (ll. 730, 272, 122); Peter and Paul are called *Crīstes þegnas*, "thanes of Christ" (299); Eleusius, the Roman prefect, is called *rīce gerēfa*, *æðeling*, *hildepremma*, *þēoden*: "the mighty reeve, the atheling, the famous in war, the prince". (19, 37, 64, 83). When he summons Juliana's father before him, the two set down their spears together (63). And when, after the death of Juliana, Eleusius goes to sea, and is drowned with his men, the expressions used are characteristically Old English; the sea is called the "swan-road" (675), and of his men it is said that nevermore should they hope to sit in the hall upon the ale-benches and receive gifts of rings and embossed gold (683–688).

The Juliana of the *Acta* is not wholly a sympathetic figure. To begin with, she is deceitful. After leading Eleusius to believe that she will marry him on condition of his becoming prefect, thus inducing him to go to the expense of obtaining that office, she makes a new condition and demands that he change his religion if he would marry her (81). She is vindictive. She prays that her

persecutor Eleusius may die in agony : *et fac ipsum præfectum, participem dæmoniorum, a me derideri, et ipsum consumptum a vermibus magno dolore torqueri* (§5) ; she beats the miserable Belial with a chain until he shrieks (§10). She is coarse of speech (§3). All this Cynewulf omits, and instead of representing her as ready, upon condition, to accept her suitor, he ascribes to her what the Church commended as the noblest of resolves, the vow of perpetual virginity (28–31). Yet, by a strange inconsistency, he later returns to his original, and makes her ready to marry Eleusius if he will become a Christian (46–50 ; 108–116).

It is significant also that Cynewulf suppresses the names of devils and of false gods that occur in the Latin : Mars, Apollo, Diana, Satan, Beelzebub, Belial (§§ 2, 4, 7, 8). It has been suggested[1] that his object was to avoid putting a possible stumbling-block in the way of the weaker brethren ; that the hold of Christianity upon the English was so uncertain as to make such mention dangerous ; that he avoided everything that might contribute to a lapse into heathendom. But Northumbria had been Christian since 627, and the last great champion of the old gods, Penda, King of Mercia, had been slain in 655. Cynewulf could hardly have feared to undermine the faith of his readers. It is more likely that his excision of these names is a manifestation of that ancient and world-wide instinct which leads men to be cautious in pronouncing the names of dangerous and possibly malignant supernatural powers, the instinct which finds expression in the proverb, no longer understood, "Speak of the devil and he 's sure to come," — in other words,

[1] O. Backhaus, *Über die Quelle der me. Legende von der heiligen Juliana*, p. 25 ; Fritzche, *Das ags. Gedicht Andreas und Cynewulf*, *Angl.* ii. 459.

don't speak of him at all if you can help it, or trouble may follow.

Some of the differences between Cynewulf's *Juliana* and the *Acta* as we have them are thus merely stylistic; others represent an intentional alteration in the substance of the story. Some of the other apparent omissions, alterations and additions are very possibly to be explained as due to Cynewulf's use of a MS. of the *Acta* not wholly like any at present known.[1]

In Cynewulf's hands, the story takes the following form:

I

"In the days of Maximian, the cruel persecutor of Christians, there dwelt in Nicomedia a rich and noble reeve, by name Eleusius,[2] an idolater. To him, by her father, Africanus, was betrothed a Christian maiden, Juliana. Eleusius was eager to marry her, but she answered that she would consent only if he gave up his false gods and became a Christian; otherwise, neither threats nor torments could persuade her (1–57). Eleusius, infuriated, sent for her father, who was also a heathen, and reported her reply to him. Africanus urged Juliana to accept the reeve, and threatened, in case of her refusal, to give her to wild beasts. Finding her still unmoved, he had her scourged, and gave her over to Eleusius (58–160).

"In the morning she was brought before his tribunal, where all marvelled at her beauty. Eleusius greeted her affectionately, and promised her immunity if she would

[1] Detailed comparisons between the *Juliana* and the *Acta* have been made by O. Glöde, *Cynewulfs Juliana und ihre Quelle*, *Angl.* xi. 146–158, and by J. M. Garnett, *The Latin and the Anglo-Saxon Juliana*, *Publ. Mod. Lang. Assoc.* xiv. 288–295.

[2] *Helisæus* is the spelling of the MS.

worship his gods. The maiden defied him, and again refused to marry him unless he would forsake his idols. He caused her to be stripped naked and scourged, and threatened her with worse tortures. She proclaimed again her faith in God and her contempt of the reeve's divinities. Eleusius next had her hung by the hair from a tree and scourged for six hours; she was then taken down and led to prison (160–235).

II

"The devil, in the form of an angel, entered her prison, and urged her to sacrifice to Eleusius's gods and thus escape his wrath. Questioned by her, he assured her that he was an angel of God, sent from on high with this message. Juliana prayed that she might learn who the visitant really was. A voice from heaven replied, 'Seize the insolent one, and hold him fast until he tell his errand and his origin' (236–286).

"Her heart was cheered. She seized the devil[1] [and made him confess that he was indeed a demon, the tempter of Adam and Eve, of Cain, and of many others, he who had induced Judas] to betray the King of Kings, the instigator of the deaths of John the Baptist, of Peter and Paul, of Christ, and of Andrew (289–315). Ordered to tell yet more, he confessed that he had been sent by his father, the chief of all devils, and told of the punishment to which he was liable for having failed in his mission. Plied with further questions by the Saint, he told her of his methods of leading the righteous astray, of his frequent discomfitures, of the sufferings which he had inflicted upon the good, and of the crimes which he had caused since

[1] Here occurs the first break in the poem (after l. 288). The words in brackets are conjecturally restored from the *Acta*.

the time of Creation (316–510). But no one, even of the patriarchs and prophets, had ever won over him such a signal victory as hers (511–530).

"Then the reeve again sent for her. She dragged the devil with her a little way, but upon his entreaty not to disgrace him further, let him go, to tell his fellows of his ill success (530–558).[1]

III

"[As she came before the reeve, he asked her by what enchantments she had endured her tortures. She replied that God had sent His angel to aid and comfort her. She added a warning that he, the reeve, should beware of eternal torment, and repent. Eleusius then subjected her to torture by means of a wheel set with sharp swords, and also by fire, but Juliana, although torn and bleeding, was unshaken in faith. An angel descended from heaven and extinguished the flames. Juliana, free from pain, uttered a long prayer, rehearsing God's past deliverances and mercies, and beseeching deliverance from the tyrant (*Acta* §§ 13–15).

"[The executioners became converted and proclaimed their belief in Juliana's God and their readiness to suffer martyrdom. Eleusius sent the news to Maximian, who returned orders that all should be beheaded. Five hundred men and one hundred and thirty women then suffered death (§ 16).

"[The prefect ordered Juliana to be burned alive. In response to her prayer for aid][2] an angel descended and scattered the fire. Juliana stood uninjured. Next she

[1] Here occurs the second break in the poem. The missing incidents are conjecturally supplied from the *Acta*, as before.

[2] Lines 559–563 are probably the concluding words of this prayer, although they are not like anything in the corresponding passage of the *Acta* (§ 16).

was immersed in a vessel of molten lead ; the lead spurted upon the throng and destroyed five and seventy of the heathen host ; the Saint remained unharmed. Eleusius, raging and gnashing his teeth, ordered her to be beheaded (559–614).

"The devil reappeared and cried for vengeance upon her, but fled at the glance of the Saint. At the place of execution, Juliana addressed farewell counsels to the onlookers, and asked for their prayers. Then she met her death (614–671).

"Eleusius, putting to sea, was drowned with thirty-four companions (671–688). Juliana's body was brought back into the city by a great host, singing songs of praise ; over her grave in later years the praises of God were sung, as they are to this day (688–695)."

In his closing words, the poet speaks of his need of this saint's intercession at the Day of Judgment. The sins of his early days were too late repented. He begs each reader of his poem to pray for him by name (the name is woven into the verse), that on that awful day he may find a lenient Judge (695–731).

What are the merits of Cynewulf's poem considered as a work of literature? The judgments hitherto expressed have been unfavourable,[1] and in truth, it cannot be regarded as a very remarkable performance. The comparatively close adherence to the original gives it a unity, a directness of movement, not to be found in the *Christ*, a poem which in almost every other respect is of a distinctly higher order. By suppressing certain crudities in the legend, already mentioned, Cynewulf has succeeded in making the character of his heroine more consistent

[1] See ten Brink, *Early English Literature*, translated by H. M. Kennedy (1884), p. 58; Brooke, *History of Early English Literature* (1892), p. 387.

and more saintly. On the other hand, the dialogue is undramatic and tedious, especially in the long scene between Juliana and the tempter; the verse frequently lacks vigour;[1] and the entire treatment of the story is bookish, and lacking in those touches of observation or imagination which might have redeemed it from tediousness. "Local colour" is an invention of the nineteenth century; we cannot find fault with Cynewulf for being unable to give us a picture of oriental life and manners; but if we compare the scene between Juliana and the demon with the encounter of Christian and Apollyon in the *Pilgrim's Progress*, or even with the corresponding scene in the Old French *Vie Sainte Juliane*, we can see the difference between a conventionalized, bookish conception of good and evil, and one which is closely associated with physical images or with the humble facts of every-day life. In Bunyan's scene, which is too familiar to call for quotation, the presentation of the struggle between right and wrong is as allegorical as in the *Juliana* (352–417), but Bunyan, it is evident, *sees* his allegory with vividness, whereas Cynewulf almost repeats his by rote. In the *Vie Sainte Juliane*, on the other hand, the devil repeats literally to Juliana the wicked suggestions by which he leads his victims astray, and his language is precisely that which might be used by some godless man to his churchgoing neighbour: "Those clerks chant too long prayers; when you go there, you have to stay too long. You ought to be going to your work, by which you must live the year round. It is better to earn money than to pray, for from the proceeds of your labour you can give alms and clothe the poor. You can go to church often enough when you have more leisure."[2] There is nothing in

[1] See note to l. 482.
[2] ll. 735–744.

Cynewulf's whole poem so lifelike and natural as this simple bit of bad counsel. Nowhere in the *Juliana* is there any real evidence that the author knew more of the acts and speech of men and women than what he had read in books. Little worse could be said of any poem introducing human figures.

But although the direct human interest of the *Juliana* is slight, the piece may yet claim consideration on other grounds. Any one can recognize its linguistic, antiquarian, and historic interest. It is one of the priceless records of our early speech; it is a relic of Christian faith in days when England was only one century removed from heathendom; with its companion pieces, the *Christ* and the *Elene*, it entitles its author to a place of honour, almost at the beginning, in the long line of poets of English speech, extending now over more than twelve centuries. Let us be grateful that "Time, which antiquates antiquities, and hath an art to make dust of all things, hath yet spared these minor monuments."

APPENDIX TO INTRODUCTION

THE LEGEND AFTER CYNEWULF

We have seen that the first work relating the martyrdom of St. Juliana was in all probability composed in Greek; that of this lost Greek account two independent Latin translations were made, both still extant, and known as the *Acta S. Julianæ*; that a summary of the *Acta* was inserted by Bede in his *Martyrology*; and that next the *Acta* was paraphrased by Cynewulf in his *Juliana*. This is, in brief, the literary history of the legend from the fourth to the close of the eighth century.

Although works of later date are not strictly relevant to our present study, it may not be amiss, by way of postscript, to append a brief account of the fortunes of the legend during the remainder of the mediæval period.

Several martyrologists of the ninth century repeat Bede's summary with only slight verbal changes: Florus, head of the cathedral school at Lyons (d. about 860); Ado, Archbishop of Vienne (appointed 860)[1]; Rabanus Maurus, Archbishop of Mayence (about 845)[2]; Usuard, a monk of St. Germain-des-Prés (about 875)[3]; Notker, a monk of St. Gall (d. 912).[4]

Early in the tenth century Simeon Metaphrastes (the 'paraphraser'), a Byzantine author, included a life of Juliana in his collection of 122 lives of Saints. Simeon is said to have treated his sources in a very arbitrary fashion, and to have drawn freely upon his imagination in

[1] Migne 123, col. 230.
[2] Migne 110, col. 1132.
[3] Migne 123, col. 767–8.
[4] Migne 131, col. 1046.

embellishing his narratives, but it must be admitted that his version of the Juliana legend is reasonably close to the form found in the *Acta*. He supplies the detail that the saint was eighteen years old at the time of her death. Simeon's source was presumably the old Greek life from which the *Acta* had been translated. A Latin translation of the work of Metaphrastes was published by A. Lipomanus about 1558, and reprinted in 1570 by L. Surius. Both the Greek and the Latin texts have been reprinted by Migne.[1]

A second life in Latin is the *Alia Vita*,[2] written by a certain Peter, a subdeacon, about 1100, and dedicated by him to Peter, Archbishop of Naples. This writer declares that in his day the saint's life was little read, because of its crude style. He handles the legend with great freedom, and with much display of learning and rhetoric. Many of the long speeches of the original are suppressed, and the scene between Juliana and the devil is greatly abridged. In exchange, hexameter verses are inserted, the scenes between Juliana and Eleusius are expanded into a formal debate, the correspondence between Eleusius and Maximian is given in full, and an account of the translation to Cumæ is added.

In the twelfth century a priest named Arnolt, author of the poem *Von der Siebenzahl zum Lobe des heiligen Geistes*, versified her story in Middle High German, in an Austro-Bavarian dialect.[3] His most notable departure from the *Acta* consists in converting the injuries inflicted by the devil upon the righteous (*Acta* § 11) into

[1] *Patrol. Græca* 114, col. 1437–1452. An English summary may be found in the article by Garnett, *Publications Mod. Lang. Assoc.* xiv. 295–298.

[2] *Acta Sanctorum*, Feb. tom. II. 879–883.

[3] Schönbach, *Mittheilungen aus altdeut. Hdschr., V.*, Vienna, 1882; Piper, *Nachträge zur älteren deutschen Litteratur*, 1898, pp. 277–281.

punishments inflicted by "Sathanat" upon his followers (ll. 456–469).

An Anglo-Norman poetical version of the legend, *La vie Sainte Juliane*, composed about the end of the twelfth century, has been published by H. von Feilitzen,[1] from MSS. Cant. Misc. 74 and Douce 381. This version, in which the *Acta* is expanded with considerable freedom, has 1300 lines. Von Feilitzen names also the MSS. in which may be found a second Old French poetical life, an Old French prose translation of the *Acta*, and translations made by Jean Belet and Jehan de Vignay in the fourteenth century of the *Legenda Aurea*, which includes an account of St. Juliana.[2]

A document entitled by Bolland *Translatio III. S. Julianæ*[3] professes to be an account by an eyewitness of the translation of St. Maximus and St. Juliana from Cumæ to Naples after the destruction of Cumæ by the Neapolitans in 1207. St. Juliana's relics, contained in a marble sarcophagus, were borne by two cardinal priests, escorted by a procession of clergy and populace carrying candles and singing hymns, to the church of the nunnery of St. Maria de Donna Aromata. The writer makes no reference to the legend.

Of the beginning of the thirteenth century are two Middle English poetical lives, both in Southern dialect, edited for the Early English Text Society in 1872 by Cockayne and Brock, the alliterative *Liflade of Seinte Juliene* (from Bodl. MS. 34 and Royal MS. 17 A. xxvii), and the rhyming *Seyn Julian* (from Ashmole MS. 43). The former is on about the same scale as the

[1] *Li ver del juïse*, Upsala, 1883.

[2] Id., *Appendices*, p. 3; see also P. Meyer, *Romania* vii. 163; viii. 322 and n. 6.

[3] *Acta Sanctorum*, Feb. tom. II. 883–885.

Acta, to which, on the whole, it is very faithful. The latter has only 228 lines, and forms a part of the collection known as the *South-English Legendary*, a cycle of saints' lives for the entire year, of which numerous MSS. exist.[1] Von Feilitzen mentions also a short prose life in Old (presumably Middle) English, MS. Douce 377.

St. Juliana's life is found also in an Italian version of the fourteenth century,[2] and in Old Swedish.[3]

It will be sufficient, in conclusion, without attempting to pursue further the history of the legend in detail, to mention the inclusion of a short summary of the story given in the *Acta*, about 500 words in length, in the famous and popular collection of saints' lives known as the *Legenda Aurea*, composed toward the end of the thirteenth century by Jacobus de Voragine (James of Varazze), Archbishop of Genoa.[4] In its original Latin form and in numerous translations, this work enjoyed extraordinary favor for several centuries, first in manuscript and subsequently in print. With the mention of two of these translations we may fittingly conclude this sketch: the poetical *Legends of the Saints*[5] sometimes attributed to the Scottish poet John Barbour (d. 1395), and the *Golden Legende* in English prose, printed at Westminster by William Caxton in 1484,[6] seven centuries after Cynewulf's Juliana.

[1] For information regarding the MSS., see Horstmann, *Altengl. Legenden*, 1875, pp. iii ff.; *Altengl. Legenden, Neue Folge*, 1881, pp. xliv ff.

[2] H. Varnhagen, *Zeits. für Rom. Phil.* i. 553.

[3] Klemming, *Svenska fornskriftsällskapets samlingar*, xvii. 314 ff. These last two references are from von Feilitzen.

[4] Modern edition by T. Graesse, 2d ed., 1850; Juliana, pp. 176–177.

[5] Ed. by W. M. Metcalfe, Edinburgh, 1896; Juliana, vol. II. 424–431.

[6] Dated by Caxton, Nov. 20, 1483; reprinted in 1487 (?) by Caxton and in 1494 by Wynkyn de Worde. See Blades, *Biogr. and Typogr. of W. Caxton*,[2] New York, 1882; Horstmann, *Altengl. Legenden, N. F.*, pp. cxxx ff.

Juliana

The Text

For the readings of the MS., the editor has relied upon the collations of Schipper (*Germ.* xix. 332), Gollancz (*Exeter Book*), and Assmann (Grein-Wülker, *Bibliothek der angels. Poesie* iii. 117–139). All deviations from the MS. are indicated in the variants. Additions to the text and letters substituted for others are placed in brackets, but the common contractions used by the scribe are expanded without indication. The punctuation and the use of capitals are modern, and according to English (not continental) usage. The variants from other editions given by Assmann (Grein-Wülker, as above) have been collated with the editions themselves. As the text is short, variants have been given in full, without limitation to those actually involving a change of meaning or of metre, except that some of Ettmüller's arbitrary alterations of spelling have not been recorded. Differences of punctuation involving a distinctly different interpretation of the relations of words or clauses are pointed out in the notes. Further textual emendations proposed elsewhere than in editions of the entire poem are also given among the variants.

The abbreviations used in the list of variants are as follows: *Cos.* = Cosijn, *Beitr.* xxiii. 123–125; *Edd.* = all editors except those expressly mentioned as disagreeing; *Ett.* = Ettmüller; *Fr.* = Frucht, *Metrisches*, etc.; *Go.* = Gollancz; *Gr.* = Grein, *Bibliothek*, ii.; *Gr2.* = Grein, *Germ.* x. 423; *GrW.* = Grein-Wülker, *Bibliothek*, iii.; *Ho.* = Holthausen, *IdgF.* iv. 305; *S.* = Sievers, *Beitr.* x, xii; *Sch.* = Schipper, *Germ.* xix. 332; *Th.* = Thorpe; *Tr.* = Trautmann, *Kynewulf der Bischof*. For titles, see the Bibliography.

Juliana

I

Hwæt ! wē ðæt hȳrdon hæleð eahtian,
dēman dædhwate, þætte in dagum gelamp
Maximianes, sē geond middangeard,
ārlēas cyning, [ē]htnysse āhōf,
cwealde Crīstne men, circan fylde,
gēat on græswong Godhergend[r]a,
hæþen hildfruma, hāligra blōd,
ryhtfremmendra. Wæs his rīce brād,
wīd ond weorðlīc ofer werþēode,
lȳtesnā ofer ealne yrmenne grund.
Fōron æfter burgum, swā hē biboden hæfde,
þegnas þrȳðfulle; of[t] hī þræce rærdon,
dædum gedwolene, þā þe Dryhtnes æ
fēodon þurh firencræft; fēondscype rærdon,
hōfon hæþengield, hālge cwelmdon,
brēotun bōccræftge, bær[n]don gecorene,
gæston Godes cempan gāre ond līge.
Sum wæs æhtwelig æþeles cynnes
rīce gerēfa, rondburgum wēold,
eard weardade oftast symle

4 *MS.*, *Edd.* eahtnysse; *Ett.*, *Gr.* eahtnisse. — 6 *MS.* god hergenda; *Edd.* god hergendra. — 12 *MS.* of. — 14 *Ett.* feondscipe. — 16 *MS.* bærdon.

in þǣre ceastre Commedia,
hēold hordgestrēon. Oft hē hæþengield,
ofer word Godes, wēoh gesōhte
nēode geneahhe. Wæs him noma cenned
Heliseus, hæfde ealdordōm
micelne ond mærne. Đā his mōd ongon
fæmnan lufian (hine fyrwet bræc),
Iulianan. Hīo in gæste bær
hālge trēowe, hogde georne
þæt hire mægðhād māna gehwylces
fore Crīstes lufan clæne gehēolde.
Đā wæs sīo fæmne mid hyre fæder willan
welegum biweddad; wyrd ne ful cūþe,
frēondrædenne hū hēo from hogde,
geong on gæste; hire wæs Godes egsa
māra in gemyndum þonne eall þæt māþþum-
gesteald
þe in þæs æþelinges æhtum wunade.
Þā wæs se weliga þær[a] wīfgifta,
goldspēdig guma, georn on mōde,
þæt him mon fromlīcast fæmnan gegyrede,
brȳd tō bolde. Hēo þæs beornes lufan
fæste wiðhogde, þēah þe feohgestrēon
under hordlocan hyrsta unrīm

21 *Th.*, *Ett. end line with* heold. — 25 *Ett.* Eliseus *throughout.* — 28 *Ett.*, *Gr.*, *GrW.* Juliana(n) *throughout.* — 34 *Th.*, *Ett.*, *Go.* from(-)hogde. — 36 *Ett.* maðumgesteald. — 38 *MS.*, *Gr.*, *GrW.* þære; *Th. r.* þæra. — 42 *Gr. conjectures* þeah he.

[ā]hte ofer eorþan; hēo þæt eal forseah
ond þæt word ācwæð on wera mengu:
"Ic þē mæg gesecgan þæt þū þec sylfne ne þearft
swīþor swencan; gif þū sōðne God
lufast ond gelȳfest ond his lof rærest,
ongietest gæsta Hlēo, ic bēo gearo sōna
unwāclīce willan þīnes.
Swylce ic þē secge, gif þū tō sæmran gode
þurh dēofolgield dæde biþencest,
hæts[t] hæþen[f]eoh, ne meaht þū habban mec
nē geþrēatian þē tō gesin[ī]gan;
næfre þū þæs swīðlīc sār gegearwast
þurh hæstne nīð heardra wīta,
þæt þū mec onwende worda þissa."
Đā sē æþeling wearð yrre gebolgen,
firendædum fāh, gehȳrde þære fæmnan word,
hēt ðā gefetigan fērend snelle
hrēoh ond hygeblind hāligre fæder
recene tō rūne. Reord ūp āstāg,
siþþan hȳ tōgædre gāras hlændon,
hildeþremman; hæðne wæron bēgen
synnum sēoce, swēor ond āþum.
Đā reordode rīces hyrde

44 *MS.*, *Edd.* æhte; *Cos.* ahte. — 48 *Ett.* gelyfast. — 53 *MS.*, *Go.* hætsð; *Th. r.* hætst. — *MS.*, *Go.*, *GrW.* hæþen(-)weoh. — 54 *MS.*, *Edd.* gesingan; *Th. r.*, *Ett.* gesinigan. — 58 *Ett.* irre. — 62 *Ett.* word. — 63 *Ett.* to gædere. — 64 *Th.* hilde þremman *r.* þrymman. — 66 *Ett.* hirde.

wiþ þære fæmnan fæder frēcne mōde,
daraðhæbbende: "Mē þīn dohtor hafaþ
geȳwed orwyrðu; hēo mē on ān sagaþ,
þæt hēo mæglufan mīnre ne gȳme,
frēondrædenne. Mē þā fraceðu sind
on mōds[e]fan mæste weorce,
þæt hēo mec swā torne tæle gerāhte
fore þissum folce, hēt mē fremdne god,
ofer þā ōþre þe wē ær cūþon,
welum weorþian, wordum lofian,
on hyge hergan, oþþe hī nabban."
Geswearc þā swīðferð sw[ē]or æfter worde,
þære fæmnan fæder, ferðlocan onspēon:
"Ic þæt geswerge þurh sōð godu,
swā ic āre æt him æfre finde
oþþe, þēoden, æt þē þīne hyldu
winburgum in, gif þās word sind sōþ,
monna lēofast, þe þū mē sagast,
þæt ic hȳ ne sparige, ac on spild giefe,
þēoden māra, þē tō geweald[e]!
Dēm þū hī tō dēaþe, gif þē gedafen þince,
swā tō līfe læt, swā þē lēofre sȳ!"
Ēode þā fromlīce fæmnan tō spræce,

68 *MS.*, *Edd.* daraþ hæbbende; *Ett.* hebbende; *Gr2.*, *GrW.* daraðhæbbende. — 69 *Ett.* geypeð. — 72 *MS.* modsifan; si *over erasure.* — 73 *Th. r.*, *Ett.* gereahte. — 74 *Ett.* mec.; n *in* fremdne *over erasure.* — 78 *MS.*, *Go.* swor ('*swore*'). — 83 *Gr2.* wīnburgum. — 85 *Th.*, *Ett.*, *Gr.* hi. — 86 *MS.*, *Gr.* geweald. — 87 *Ett.* þynce. — 88 *Th. conjectures* oððe to *for* swa to.

ānræd ond yreþweorg, yrre gebolgen,
þær hē glædmōd geonge wiste
wīc weardian. Hē þā worde cwæð:
"Đū eart dohtor mīn sēo dȳreste
ond sēo swēteste in sefan mīnum,
ānge for eorþan, mīnra ēagna lēoht,
Iuliana! Þū on gēaþe hafast
þurh þīn orlegu unbiþyrfe
ofer witena dōm wīsan gefongen;
wiðsæcest þū tō swīþe sylfre rædes
þīnum brȳdguman, sē is betra þonne þū,
æþelra for eorþan, æhtspēdigra
feohgestrēona; hē is tō frēonde gōd.
Forþon is þæs wyrþe þæt þū þæs weres frīge,
ēce ēadlufan, ān ne forlæte!"
Him þā sēo ēadge āgeaf ondsware
Iuliana (hīo tō Gode hæfde
frēondrædenne fæste gestaþelad):
"Næfre ic þæs þēodnes þafian wille
mægrædenne, nemne hē mægna God
geornor bigonge þonne hē gēn dyde,
lufige mid lācum þone þe lēoht gescōp,
heofon ond eorðan ond holma bīgong,
eodera ymbhwyrft; ne mæg hē elles mec
bringan tō bolde; hē þā brȳdlufan

90 *Ett. conjectures* īrenþweorg. — 91 *Cos.* glædmode. — 96 *Th., Ett.* ongeaþe. — 104 *MS.* anne-forlæte; *division-mark and blank line in MS. after* forlæte. — 110 *Ett.* dide. — 114 *Th., Ett., Gr. end line with* sceal.

sceal tō ōþerre æhtgestealdum
idese sēcan; nafað hē æn[ge] hēr!"
Hyre þā þurh yrre āgeaf ondsware
fæder fēondlice, nāles frætwe onheht:
"Ic þæt gefremme, gif mīn feorh leofað,
gif þū unrædes ær ne geswīcest
ond þū fremdu godu forð bigongest,
ond þā forlætest þe ūs lēofran sind,
þe þissum folce tō freme stondað,
þæt þū ungēara ealdre scyldig
þurh dēora gripe dēaþe sweltest,
gif þū geþafian nelt þingrædenne,
mōdges gemānan! Micel is þæt ongin
ond þrēa[nī]edlīc þīnre gelīcan,
þæt þū forhycge hlāford ūrne."
Him þā sēo ēadge āgeaf ondsware
glēaw ond Gode lēof Iuliana:
"Ic þē tō sōðe secgan wille,
bī mē lifgendre nelle ic lyge fremman,
næfre ic mē ondrǣde dōmas þīne,
nē mē weorce sind wītebrōgan,
hildewōman, þe þū hæstlīce
mānfremmende tō mē bēotast,
nē þū næfre gedēst þurh gedwolan þīnne
þæt þū mec ācyrre from Crīstes lofe!"

116 *MS.*, *Go.* ænig; *Th. r.*, *Edd.* ænige. — 124 *Ett. conjectures* ealdres. — 128 *MS.* þreamedlic. — 129 *Th. contraction for* þæt; *Go.* þæt. — 136 *Th.* hilde woman.

Đā wæs ellenwōd, yrre ond rēþe,
frēcne ond ferðgrim, fæder wið dehter,
hēt hī þā swingan, sūsle þrēagan,
wītum wægan ond þæt word ācwæð:
" Onwend þec in gewitte ond þā word oncyr
þe þū unsnyttrum ær gesprǣce,
þā þū goda ūssa gield forhogdest! "
Him sēo unforhte āgeaf ondsware
þurh gæstgehygd Iuliana:
"Nǣfre þū gelærest þæt ic lēasingum,
dumbum ond dēafum dēofolgieldum,
gæst[a] genīðlum, gaful onhāte,
þām wyrrestum wītes þegnum,
ac ic weorðige wuldres Ealdor,
middangeardes ond mægenþrymmes,
ond him ānum tō eal biþence,
þæt he mundbora mīn geweorþe,
helpend ond hælend wið hellsceaþum."
Hȳ þā þurh yrre Affricanus
fæder fæmnan āgeaf on fēonda geweald
Heliseo. Hē in æringe
gelædan hēt æfter lēohtes cyme
tō his dōmsetle. Duguð wāfade
on þære fæmnan wlite, folc ealgeador.
Hȳ þā se æðeling ærest grētte,

151 *MS.*, *Th.*, *Go.* gæste. — 154 *GrW.* mægenþymmes. — 160 *Gr. conjectures* he hi æringe. — 163 *MS.*, *Edd.* eal geador.

hire brȳdguma, blīþum wordum:
" Mīn se swētesta sunnan scīma,
Iuliana! hwæt þū glæm hafast,
ginfæste giefe, geoguðhādes blæd!
Gif þū godum ūssum gēn gecwēmest
ond þē tō swā mildum mundbyrd sēcest,
[h]yldo tō hālgum, bēoð þē āhylded fram
wrāþe geworhtra wīta unrīm,
grimra gyrna, þe þē gegearwad sind
gif þū onsecgan nelt sōþum gieldum."
Him sēo æþele mæg āgeaf ondsware:
" Næfre þū geþrēatast þīnum bēotum,
nē wīta þæs fela wrāðra gegearwast,
þæt ic þēodscype þīnne lufie,
būton þū forlæte þā lēasinga,
wēohweorðinga, ond wuldres God
ongyte glēawlice, gæsta Scyppend,
Meotud moncynnes, in þæs meahtum sind
ā būtan ende ealle gesceafta."
Ðā for þām folce frēcne mōde
bēotwordum spræc, bealg hine swīþe
folcāgende ond þā fæmnan hēt
þurh nīðwræce nacode þennan
ond mid sweopum swingan synna lēase.
Āhlōg þā se hererinc, hospwordum spræc:

165 *Th.*, *Gr.*, *Go.* hyre. — 167 *Ett.* gleam. — 171 *MS.*, *Th.* yldo; *Ett.* ildo. — 178 *Ett.* -scipe. — 181 *Ett.* ongiete, scippend. — 187 *Th. r.*, *Gr.* þenian; *Ett.* þenjan; *Gr2.* þennan.

"Þis is ealdordōm uncres gewynnes
on fruman gefongen! gēn ic fēores þē
unnan wille, þēah þū ǣr fela
unwærlīcra worda gesprǣce,
onsōce tō swīðe þæt þū sōð godu
lufian wolde. Þē þā lēan sceolan
wiþerhycgend[r]e wītebrōgan
æfter weorþan, būtan þū ǣr wiþ hī
geþingige ond him þoncwyrþe
æfter leahtorcwidum lāc onsecge,
sibbe gesette. Lǣt þā sace restan,
lāð lēodgewin! gif þū leng ofer þis
þurh þīn dolwillen gedwolan fylgest,
þonne ic nȳde sceal nīþa gebǣded
on þǣre grimmestan godscyld wrecan,
torne tēoncwide, þe þū tǣlnissum
wiþ þā sēlestan sacan ongunne
ond þā mildestan þāra þe men witen,
þe þēs lēodscype mid him longe biēode."
Him þæt æþele mōd unforht oncwæð:
"Ne ondrǣde ic mē dōmas þīne,
āwyrged womsceaða, nē þīnra wīta bealo!
Hæbbe ic mē tō hyhte heofonrīces Weard
mildne mundboran, mægna Waldend,

190 *Th.*, *Ett.*, *Gr.* gewinnes. — 191 *Tr.* feores þe nu. — 194 *Th.*, *Go.* swiþe; *Th.* soðgodu. — 196 *MS.*, *Th.* wiþer(-)hycgende; *Ett.* wita brogan. — 202 *Th. r.*, *Ett.* þinne dol-willan. — 203 *Th. conjectures*, *Ett.* niþe. — 204 *Cos.* on þe þa grimmestan. — 205 *Gr. conjectures* tornne. — 208 *Ett.* scipe.

sē mec gescyldeð wiþ þīnum scīnlāce
of gromra gripe, þe þū tō godum tiohhast:
ðā sind gēasne gōda gehwylces,
īdle, orfeorme, unbiþyrfe;
ne þær freme mēte[ð] fīra ænig,
sōðe sibbe, þēah [h]ē sēce tō him
frēondrædenne; hē ne findeð þær
duguþe mid dēoflum. Ic tō Dryhtne mīn
mōd staþelige, sē ofer mægna gehwylc
waldeð wīdeferh wuldres Āgend,
sigora gehwylces; þæt is sōð Cyning!"
Ðā þām folctogan fracūðlīc þūhte
þæt hē ne meahte mōd oncyrran,
fæmnan foreþonc. Hē bī feaxe hēt
āhōn ond āhebban on hēanne bēam,
þær sēo sunscīene slege þrōwade,
sace singrimme, siex tīda dæges,
ond hē ædre hēt eft āsettan,
lāðgenīðla, ond gelædan bibēad
tō carcerne. Hyre wæs Crīstes lof
in ferðlocan fæste biwunden,
milde mōdsefan, mægen unbrice.

214 *Gr.* me. — *Ett.* gescildeð. — 216 *Ett.* gæsne. — 218 *MS.* metet. — 219 *MS.*, *Edd.* þeah þe; *Th. conjectures* þeah þe he. — 221 *Ett.* minum. — *After* 224 *division indicated, as after* 104. — 227 *Ett. conjectures* he hi bi. — 228 *Gr.* heahne. 230 *Ett.* sex. — 232 *Th.* lað-geniðla; *Ett.*, *Gr.*, *Go.* laðgeniðla; *Gr2.*, *GrW.* laðgeniðla. — 235 *Gr.* modsefa; *Gr2.* milde modsefan (*instr.*).

2

Đā wæs mid clūstre carcernes duru
behliden, homra geweorc; hālig þær inne
wærfæst wunade. Symle hēo Wuldorcyning
herede æt heortan, heofonrīces God,
in þām nydcl[eo]fan, Nergend fīra,
heolstre bihelmad; hyre wæs hālig Gæst
singāl gesīð. Đā cwōm semninga
in þæt hlinræced hæleða gewinna
yfeles ondwīs, hæfde engles hīw,
glēaw gyrnstafa gæstgenīðla,
helle hæftling, tō þære hālgan spræc:
"Hwæt drēogest þū, sēo dȳreste
ond sēo weorþeste Wuldorcyninge,
Dryhtne ūssum? Đē þēs dēma hafað
þā wyrrestan wītu gegearwad,
sār endelēas, gif þū onsecgan nelt
glēawhycgende ond his godum cwēman.
Wes þū on ofeste, swā hē þec ūt heonan
lædan hāte, þæt þū lāc hraþe
onsecge sigortīfr, ær þec swylt nime,
dēað fore duguðe. Þȳ þū þæs dēman scealt,
ēadhrēðig mæg, yrre gedȳgan."
Frægn þā fromlīce sēo þe forht ne wæs,

239 *Th.* heoron-rices. — 240 *MS.*, *Edd.* nydclafan; *Th. conjectures* -clyfan *or* cleofan; *Ett.* -cleofan. — 243 *Gr.* hlinreced. — 255 *MS.*, *Edd.* sigortifre; *Cos.* sigortifr; *Ett.* swilt. — 257 *Ett.* eadhredig. — 258 *Ett.* ne næs.

Crīste gecwēme, hwonan his cyme wære.
Hyre se wræcmæcga wiþ þingade:
" Ic eom engel Godes ufan sīþende,
þegn geþungen, ond tō þē sended
hālig of hēahþu. Þē sind heardlīcu
wundrum w[æ]lgrim wītu geteohhad
to gringwræce. Hēt þē God bēodan,
bearn Waldendes, þæt þē burge þā."
Đā wæs sēo fæmne for þām færspelle
egsan geāclad, þe hyre se āglæca,
wuldres wiþerbreca, wordum sægde.
Ongan þā fæstlīce ferð staþelian
geong grondorlēas, to [Gode] cleopian:
" N[ū] ic þec, beorna Hlēo, biddan wille,
ēce, ælmihtig, þurh þæt æþele gesceap,
þe þū, Fæder engla, æt fruman settest,
þæt þū mē ne lǣte of lofe hweorfan
þīnre ēadgife, swā mē þēs ār bodað
frēcne færspell, þe mē fore stondeð.
Swā ic þē bilwitne biddan wille,
þæt þū mē gecȳðe, cyninga Wuldor,
þrymmes Hyrde, hwæt þēs þegn s[īe]
lyftlācende, þe mec lǣreð from þē
on stearcne weg." Hyre stefn oncwæð

263 *Th.* heahþum; *Ett.* heahðum. — 264 *MS.* welgrim. — 266 *Th. conjectures* þæt þu þe; *Ett.* burga. — 271–272 *MS., Th.* to cleopianne ic þec; *Th. n.* " *No alliteration* "; *Ett.* to geddjanne: ic þec; *Gr.* to [gode], *etc.* — 274 *Gr.* on *for* æt. — 280 *MS., Edd.* sy; *Ett.* si; *Tr.* sie *or* wese.

wlitig of wolcnum, word hlēoþrade:
" Forfōh þone frætgan ond fæste geheald,
oþþæt hē his sīðfæt secge mid ryhte
ealne from orde, hwæt his æþelu sȳn!"
Đā wæs þære fæmnan ferð geblissad,
dōmēadigr[e]. Hēo þæt dēofol genōm
* * * * * * *
ealra cyninga Cyning tō cwale syllan.
Đā gēn ic gecræfte þæt se cempa ongon
Waldend wundian (weorud tō sēgon),
þæt þær blōd ond wæter būtū ætgædre
eorþan sōhtun. Đā gēn ic Herode
in hyge bispēo[n] þæt hē Iohannes bibēad
hēafde bihēawan, ðā se hālga wer
þære wīflufan wordum styrde,
unryhtre æ. Ēac ic gelærde
Simon searoþoncum þæt hē sacan ongon
wiþ þā gecorenan Crīstes þegnas
ond þā hālgan weras hospe gerāhte
þurh dēopne gedwolan, sægde hȳ drȳs wæron.
Nēþde ic nearobregdum, þær ic Neron bi-
sw[ā]c,

286 *MS.* ealdne ; d *cancelled by dot beneath.* — 287 *Gr.* geblissað ; *Gr2.* geblissad. — 288 *MS.* domeadigra ; *Th. r.* -eadigre. *Here a leaf of the MS. has been lost, or perhaps was accidentally left out by the copyist.* — 290 *Ett.* ongan. — 291 *MS., Edd.* tosegon. — 294 *MS.* bispeop ; *Go.* bisweop ; *Ett., Gr., GrW.* Johannes. — 300 *Ett.* gereahte. — 301 *Ett. omits* hy. — *MS., Edd.* dryas ; *S., Cos.* drys. — 302 *Cos.* nedde ; *Th. conjectures, Ett.* þæt ; *MS., Edd.* bisweac ; *Th., Ett.* biswac.

þæt hē ācwellan hēt Crīstes þegnas
Petrus ond Paulus. Pilatus ær
on rōde āhēng rodera Waldend,
Meotud meahtigne, mīnum lārum.
Swylce ic Egias ēac gelærde
þæt hē unsnytrum Andreas hēt
āhōn hāligne on hēanne bēam,
þæt hē of galgan his gæst onsende
in wuldres wlite. Þus ic wrāþra fela
mid mīnum brōþrum bealwa gefremede,
sweartra synna, þe ic āse[c]gan ne mæg,
rūme āreccan, nē gerīm witan
heardra heteþonca." Him sēo hālge oncwæð
þurh Gæstes giefe Iuliana:
"Þū scealt furþor gēn, fēond moncynnes,
sīþfæt secgan, hwā þec sende tō mē."
Hyre se āglæca āgeaf ondsware,
forht, āfongen, friþes orwēna:
"Hwæt! mec mīn fæder on þās fōre tō þē,
hellwarena cyning, hider onsende
of þām engan hām, sē is yfla gehwæs
in þām grornhofe geornfulra þonne ic.
Þonne hē ūsic sendeð, þæt [w]ē sōðfæstra
þurh misgedwield mōd oncyrren,

307 *MS.* e *in* swylce *inserted above the* c *by another hand.* — 309 *Gr.* heahne. — 313 *MS.*, *GrW.* asengan; *Edd.*, *Gr.*, *Cos.* asecgan; *Gr. n.* āsēngan = āsēnian; *Gr2.* āsēngan. — 322 *MS.* werena; *an* a *in another hand above the first* e. — 325 *MS.* se *for* we.

āhwyrfen from hālor, wē bēoð hygegēomre,
forhte on ferðþe. Ne biþ ūs frēa milde
egesful ealdor; gif wē yfles nōht
gedōn habbaþ, ne durran wē siþþan
for his onsȳne ōwer gefēran;
þonne hē onsendeð geond sīdne grund
þegnas of þȳstrum, hāteð þræce rāeran,
gif wē gemēte sīn on moldwege
oþþe feor oþþe nēah fundne weorþen,
þæt hī ūsic binden ond in bælwylme
sūslum swingen. Gif sōðfæstra
þurh myrrelsan mōd ne o[ð]cyrreð,
hāligra hyge, wē þā heardestan
ond þa wyrrestan wītu geþol[i]að
þurh sārslege. Nū þū sylfa meaht
on sefan þīnum sōð gecnāwan,
þæt ic þisse nōþe wæs nȳde gebæded,
þrāgmælum geþrēad, þæt ic þē sōhte."
Þā gēn sēo hālge ongon hæleþa gewinnan,
wrōhtes wyrhtan, wordum frignan,
fyrnsynna fruman: "Þū mē furþor scealt
secgan, sāwla fēond, hū þū sōðfæstum

328 *Ett.* ferðe. — 331 *Ett.* ohwer. — 334 *Gr.* gemeted; *Gr2.* gemete, *adj.*; *Fr.* gemette. — 336 *GrW.* "*MS.* hi, *not* he (*Th. Gr.*)"; *Ett.* bindan. — 337 *Ett.* swingan. — 338 *MS.* neod cyrreð; *Th.* ne oncyrreð. — 340 *MS.* geþoliað; i *cancelled with dot beneath*; *Edd.* geþoliað; *Go.* geþolað. — 341 *Ett.* silfe; *Gr.* sylfe. — 342 *Th.* þinum. — 344 *Th. contraction for* þæt. *Diwision indicated in MS., as after* 104. — 346 *Th.* wordum. — 348 *MS.* soðfæsttum.

þurh synna slide swīþast sceþþe,
fācne bifongen." Hyre se fēond oncwæð,
wræcca wærlēas, wordum mælde:
"Ic þē ēa[ðe] mæg yfla gehwylces
ōr gecȳð[an] oð ende forð,
þāra þe ic gefremede nālæs fēam sī[ðum]
synna wundum, þæt þū þȳ sweotolīcor
sylf gecnāwe þæt þis is sōð nāles lēas.
Ic þæt wēnde ond witod tealde
þrīste geþoncge, þæt ic þē meahte
būtan earfeþum ānes cræfte
āhwyrfan from hālor, þæt þū Heofoncyninge
wiðsōce, sigora Frēan, ond tō sæmran gebuge,
onsægde synna fruman. Þus ic sōðfæstum
þurh mislīc blēo mōd oncyrre:
þær ic hine finde ferð staþelian
tō Godes willan, ic bēo gearo sōna
þæt ic him monigfealde mōdes gælsan
ongēan bere grimra geþonca,
dyrnra gedwilda; þurh gedwolena rīm
ic him geswēte synna lustas,
mæne mōdlufan, þæt hē mīnum hraþe,
leahtrum gelenge, lārum hȳr[e]ð;

350 *One or two letters erased after* hyre. — 352 *MS., Edd.* ead mæg; *Th. conjectures* eað-mede; *Ett., S., Cos.* eaðe mæg; *Gr. n.* ead, *adj.*; *Go.* ead-mæg ('*blessed maiden*'). — 353 *MS., Edd.* gecyðe; *Ett., S., Cos.* gecyðan. — 354 *Th. r.* fea. — *MS., Th., Ett.* sindon. — 355 *Ett.* sweotollicor. — 358 *Ett., Gr., (Cos.)* geþonce. — 371 *MS., Th., Go.* hyrað.

ic hine þæs swīþe synnum onæle
þæt hē byrnende from gebede swīceð,
stepeð stronglīce, staþolfæst ne mæg
fore leahtra lufan leng gewunian
in gebedstōwe. Swā ic brōgan tō
lāðne gelæde þām þe ic līfes ofonn,
lēohtes gelēafan; ond hē lārum wile
þurh mōdes myne mīnum hȳran,
synne fremman, hē siþþan sceal
gōdra gumcysta gēasne hweorfan.
Gif ic ænigne ellenrōfne
gemēte mōdigne Metodes cempan
wiþ flānþræce, nele feor þonan
būgan from beaduwe, ac hē bord ongēan
hefeð hygesnottor, hāligne scyld,
gæstlic gūðrēaf, nele Gode swīcan,
ac hē beald in gebede bīdsteal gifeð
fæste on fēðan, ic sceal feor þonan
hēanmōd hweorfan hrōþra bidæled,
in glēda gripe gehðu mænan,
þæt ic ne meahte mægnes cræfte
gūðe wiðgongan. Ac ic gēomor sceal
sēcan ōþerne ellenlēasran
under cumbolhagan cempan sænran,
þe ic onbryrdan mæge beorman mīne,
āgælan æt gūþe; þēah hē gōdes hwæt

374 *Th. conjectures* steppeð. — 375 *MS.*, *Edd.* lenge. — 381 *Ett.* gæsne. — 386 *Ett.* scild. — 395 *Th.*, *Ett.* sæmran.

onginne gæstlīce, ic bēo gearo sōna
þæt ic ingehygd eal geondwlīte,
hū gefæstnad sȳ ferð innanweard,
wiðsteall geworht; ic þæs wealles geat
ontȳne þurh tēonan; bið sē torr þȳrel,
ingong geopenad, þonne ic ærest him
þurh eargfare in onsende
in brēostsefan bitre geþoncas
þurh mislīce mōdes willan,
þæt him sylfum sēlle þynceð
leahtras tō fremman ofer lof Godes,
līces lustas; ic bēo lārēow georn
þæt he m[ā]nþēawum mīnum lifge
ācyrred cūðlīce from Crīstes æ,
mōd gemyrred mē tō gewealde
in synna sēað. Ic þære sāwle mā,
geornor gȳme ymb þæs gæstes forwyrd,
þonne þæs līchoman, sē þe on legre sceal
weorðan in worulde wyrme tō hrōþor
bifolen in foldan." Đā gīen sēo fæmne spræc:
"Saga, earmsceapen unclæne gæst,
hū þū þec geþȳde, þȳstra stihtend,
on clænra gemong? Þū wið Crīste gēo
wærlēas wunne ond gewin tuge,
hogdes wiþ hālgum; þē wearð helle sēað

401 *Th. r.* wig-steal. — 410 *MS.*, *Edd.* mon-þeawum; *Th. conjectures*, *Ett.* man(-)þeawum; *Go. transl.*, '*evil habits.*' — 414 *Gr. omits* þæs. — 420 *Ett.* in. — 422 *Ett.* hogdest.

niþer gedolfen, þær þū nȳdbysig
fore oferhygdum eard gesōhtes.
Wēnde ic þæt þū þȳ wærra weorþan sceolde
wiþ sōðfæstum swylces gemōtes
ond þȳ unbealdra, þe þē oft wiðstōd
þurh Wuldorcyning willan þīnes."
Hyre þā se werga wiþ þingade,
earm āglæca: " Þū mē ærest saga,
hū þū gedyrstig þurh dēop gehygd
wurde þus wīgþrīst ofer eall wīfa cyn,
þæt þū mec þus fæste fetrum gebunde
æghwæs orwīgne? Þū in ēcne God
þrymsittendne þīnne getrēowdes,
Meotud moncynnes, swā ic in mīnne fæder,
hellwarena cyning, hyht staþelie.
Þonne ic bēom onsended wiþ sōðfæstum,
þæt ic in mānweorcum mōd oncyrre,
hyge from hālor, mē hwīlum biþ
forwyrned þurh wiþersteall willan mīnes,
hyhtes æt hālgum, swā mē hēr gelamp
sorg on sīþe; ic þæt sylf gecnēow
tō late micles! sceal nū lange ofer þis
scyldwyrcende scame þrōwian.
Forþon ic þec hālsige þurh þæs Hȳhstan meaht,
Rodorcyninges giefe, sē þe on rōde trēo

425 *Ett. omits* þy. — 426 *Go.* soþfæstum. — 428 *Gr2. conjectures* wuldor cyning. — 429 *Th., Ett., Go.* wiþ(-)þingade. — 437 *MS.* werena; a *in another hand above first* e; *Th., Ett.* -warana.

geþrōwade, þrymmes Ealdor,
þæt þū miltsige mē þearfendum,
þæt unsælig eall ne forweorþe,
þēah ic þec gedyrstig ond þus dolwillen
sīþe gesōhte, þær ic swīþe mē
þyslīcre ær þrāge ne gewēnde!"
Đā sēo wlitescȳne wuldres condel
tō þām wærlogan wordum mælde:
"Þū scealt onddettan yfeldæda mā,
hēan hellegæst, ær þū heonan mōte,
hwæt þū tō tēonan þurhtogen hæbbe
micelra mānweorca manna tūdre
deorcum gedwildum." Hyre þæt dēofol on-
cwæð:
"Nū ic þæt gehȳre þurh þīnne hlēoþor-
cwide
þæt ic nȳde sceal nīþa gebæded
mōd meldian swā þū mē bēodest,
þrēanēd þolian. Is þēos þrāg ful strong,
þrēat ormæte! ic sceal þinga gehwylc
þolian ond þafian on þīnne dōm,
womdæda onwrēon, þ[e] ic wīdeferg
sweartra gesyrede. Of[t] ic sȳne oftēah,
āblende bealoþoncum beorna unrīm

450 *Ett.* eall ic. — 452 *After* gewende, *division mark in MS.* — 456 *Th., Go.* Đu. — 462 *Th. conjectures, Ett.* niþe. — 465 *Gr. conjectures* þrea. — 467 *MS., Edd.* þy; *Gr. n.* þy (*quoniam*); *Th. conjectures, Ett.* þe; *Cos.* þē. — 468 *MS.* of.

monna cynnes, misthelme forbrægd
þurh ättres or[oð] ēagna lēoman
sweartum scūrum, ond ic sumra fēt
forbræc bealosearwum, sume in bryne sende
in līges locan, þæt him lāsta wearð
sīþast gesȳne. Ēac ic sume gedyde
þæt him bānlocan blōde spīowdan,
þæt hī færinga feorh ālēton
þurh ædra wylm. Sume on ȳðfare
wurdon on wēg[e] wætrum bisencte
on mereflōde mīnum cræftum
under rēone strēam. Sume ic rōde bifealh,
þæt hī hyra drēorge on hēan galgan
līf ālētan. Sume ic lārum getēah,
tō geflite fremede, þæt hȳ færinga
eald[e] æfþoncan ednīwedan
bēore dru[n]cne; ic him byrlade
wrōht of wēge, þæt hī in wīnsele
þurh sweordgripe sāwle forlētan
of flæschoman fæge scyndan,
sārum gesōhte. Sume, þā ic funde
būtan Godes tācne, gȳmelēase,

471 *MS.*, *Edd.* ord. — 474 *Th.* *contraction for* þæt; *Go.* *þæt.* — 475 *Ett.* gedide. — 476 *MS.*, *Edd.* spiowedan; *S.* spiowdon. — 479 *MS.*, *Edd.* on weg; *Th.*, *Go.* '*way*'; *Gr.* wēg; *Fr.* on wēge; *Cos.* æfter wæge. — 481 *Ett.* *conjectures* rynestream *or* = hreohne stream. — 482 *Gr.* *conjectures* heoru-dreorge. — 485 *MS.*, *Edd.* ealdæf þoncan; *Ett.*, *Gr.* ealde, *etc.* — 486 *MS.* drucne. — 487 *Ett.* wæge, on.

ungeblētsade, þ[ā] ic bealdlīce
þurh mislīc cwealm mīnum hondum
searoþoncum slōg. Ic āsecgan ne mæg,
þēah ic gesitte sumerlongne dæg,
eal þā earfeþu þe ic ær ond sīþ
gefremede tō fācne, siþþan furþum wæs
rodor ārāered ond ryne tungla,
folde gefæstnad ond þā forman men,
Adam ond [E]ue, þām ic ealdor oðþrong
ond hȳ gelærde þæt hī lufan Dryhtnes,
ēce ēadgiefe ānforlēton,
beorhtne boldwelan, þæt him bæm gewearð
yrmþu tō ealdre ond hyra eaferum swā,
mircast mānweorca. Hwæt sceal ic mā rīman
yfel endelēas? ic eall gebær,
wrāþe wrōhtas geond werþēode,
þā þe gew[u]rdun wīdan fēore
from fruman worulde fīra cynne,
eorlum on eorþan. Næs ænig þāra,
þe mē þus þrīste swā þū nū þā
hālig mid hondum hrīnan dorste;
næs ænig þæs mōdig mon ofer eorþan

492 *MS.*, *Go.*, *GrW.* þeah; *Go.* '*nevertheless*'; *Gr. conjectures* = *pret. of* þicgan; *Th. conjectures*, *Ett. Gr.* þa; *Cos.* þe. — 493 *Ett.* bondum. — 495 *Ett.* sumorlongne. — 499 *Th.*, *Gr.*, *Gr2.* feorman. — 500 *MS.*, *Th.*, *Go.* æue; *Edd.* Eve. — 506 *Th. conjectures* ealle bær; *Ett.* ealle. — 508 *MS.*, *Go.* gewordun; *Th. r.* gewurdon; *Tr.* to widan feore. — 510 *MS.*, *Edd.* ne wæs. — 511 *MS.*, *usual contraction for* þæt; *Edd.* þæt; *Ett. conjectures* þæt he me.

þurh hālge meaht, hēahfædra nān
nē wītgena; þēah þe him weoruda God
onwrige wuldres Cyning wīsdōmes gæst,
giefe unmæte, hwæþre ic gong tō þām
āgan mōste; næs ænig þāra,
þe mec þus bealdlīce ben[d]um bilegde,
þrēam forþrycte, ær þū nū þā
þā micla[n] meaht mīn oferswīðdest,
fæste forfēnge, þe mē fæder sealde,
fēond moncynnes, þā hē mec fēran hēt
þēoden of þȳstrum, þæt ic þē sceolde
synne swētan; þær mec sorg bicwōm,
hefig hondgewinn. Ic bihlyhhan ne þearf
æfter sārwræce sīðfæt þisne
māgum in gemonge, þonne ic mīne sceal
āgiefan gnorncearig gafulrædenne
in þam rēongan hām." — Đā se gerēfa hēt
gealgmōd guma Iulianan
of þām engan hofe ūt gelædan
on hyge hālge hæþnum tō sprǣce
tō his dōmsetle. Hēo þæt dēofol tēah
brēostum inbryrded bendum fæstne,
hālig hæþenne. Ongan þā hrēowcearig
sīðfæt seofian, sār cwānian,

514 *MS.* heah fædra; *Edd.* heah(-)fædera; *GrW.* heahfædra. — 519 *MS. usual contraction for* þæt; *Edd.* þæt; *MS., Go.* bennum. — 521 *MS.* miclam; *Cos. conjectures* min' (=mine). — 526 *Ett.* bihlihhan. — 530 *Ett.* on. — 533 *Th., Gr.* halige; *MS.* halige *with* i *cancelled.*

wyrd wānian, wordum mælde:
" Ic þec hālsige, hlǣfdīge mīn
Iuliana, fore Godes sibbum,
þæt þū furþur mē fraceþu ne wyrce,
edwīt for eorlum, þonne þū ǣr dydest,
þā þū oferswīþdest þone snotrestan
under hlinscuan helw[a]rena cyning
in fēonda byrig; þæt is fæder ūser,
morþres mānfrēa. Hwæt! þū mec þrēades
þurh sārslege; ic tō sōþe wāt
þæt ic ǣr nē sīð ǣnig ne mētte
in woruldrīce wī[f] þē gelīc,
þrīstran geþōhtes ne þweorhtimbran
mægþa cynnes. Is on mē sweotul
þæt þū unscamge ǣghwæs wurde
on ferþe frōd." Đā hine sēo fǣmne forlēt
æfter þræchwīle þȳstra nēosan
in sweartne grund, sāwla gewinna[n],
on wīta forwyrd; wiste hē þī gearwor,
mānes melda, māgum tō secgan,
sūsles þegnum, hū him on sīðe gelomp.

542 *Ett.* didest. — 544 *MS.*, *Th.* -werena. — 545 *MS.* his. — 548 *Go.* siþ. — 549 *MS.*, *Edd.* wiþ; *Gr.* wif. — 554 *Ett.* neosjan. — 555 *MS.*, *Tr.* gewinna; *Ett.* gewinna, *gpl. of* gewin; *Th. r.* gewinnan. — 556 *Ett.* þy. — *After* 558 *division indicated, as after* 104. *Here a page of the MS. has been lost, as after* 288.

3

* * * * * * *

. . . . . georne ær
heredon on hēahþu ond his hālig [weorc],
sægdon sōðlīce þæt hē sigora gehwæs
ofer ealle gesceaft āna w[ē]olde,
ēcra ēadgiefa. Đā cwōm engel Godes
frætwum blīcan ond þæt fȳr tōscēaf,
gefrēode ond gefreoðade fācnes clæne,
leahtra lēase, ond þone līg tōwearp
heorogīferne, þær sēo hāl[g]e stōd,
mægþa bealdor, on þām midle gesund.
Þæt þām weligan wæs weorc tō þolian
(þær hē hit for worulde wendan meahte);
sōhte synnum fāh, hū hē sārlīcast
þurh þā wyrrestan wītu meahte
feorhcwale findan. Næs se fēond tō læt,
sē hine gelærde þæt hē lāmen fæt
biwyrcan hēt wundorcræfte,
wīges wōmum ond wudubēamum,
holte bi[h]lænan. Đā sē [hearda] bibēad

560 *Th.* heahþum; *Ett.* heahþum, halige; *Th. notes omission of word; Ett. supplies* meaht; *Gr., Go., GrW.* wuldor; *Ho.* weorc; *Cos.* word. — 562 *MS., Th., Go.* wolde; *Ett.* walde. — 563 *Ett.* com. — 567 *Th.* heoro giferne; *MS., Th.* halie. — 569 *MS., Edd.* þolianne; *S.* þolian. — 570 [In *El.* 978, *Gr., ten Brink, Zupitza* 2, *read* þæt, ne meahton; *Kemble* ne meahton]. — 573 *Th.* wæs. — 574 *Ett.* þe *for* se. — 577 *MS.* bilænan; *Th. conjectures* bilecgan; *Th. supplies* hearda.

Þæt mon Þæt lāmfæt lēades gefylde,
ond Þā onbærnan hēt bælfīra mæst,
ād onælan; sē wæs æghwonan
ymbboren mid brondum; bæð hāte wēol.
Hēt Þā ofestlice yrre gebolgen
leahtra lēase in Þæs lēades wylm
scūfan būtan scyldum. Þā tōscāden wearð
līg tōlȳsed; lēad wīde sprong,
hāt, heorogīfre. [H]æleð wurdon ācle
ārāsad for Þȳ ræse; Þær on rīme forborn
Þurh Þæs fīres fnæst fīf ond hundseofontig
hæðnes herges. Đā gēn sīo hālge stōd
ungewemde wlite; næs hyre wlōh nē hrægl,
nē feax nē fel fȳre gemæled,
nē līc nē leoÞu. Hēo in līge stōd
æghwæs onsund, sægde ealles Þonc
dryhtna Dryhtne. Þā se dēma wearð
hrēoh ond hygegrim, ongon his hrægl teran;
swylce hē grennade ond grīstbitade,
wēdde on gewitte swā wilde dēor,
grymetade gealgmōd ond his godu tælde,
Þæs Þe hȳ ne meahtu[n] mægne wiÞstondan
wīfes willan. Wæs sēo wuldres mæg
ānræd ond unforht, eafoða gemyndig,
Dryhtnes willan. Þā se dēma hēt

579 *Gr. omits* het; *Ett.* bælfyra. — 582 *Th.*, *Ett.*, *Gr.* ofeslice. — 584 *Th.*, *Ett.*, *Gr.* tosceaden. — 586 *MS.* æleð. — 588 *Ett.* fyres. — 589 *Th.*, *Ett.*, *Gr.* seo. — 598 *Ett.* grimetade. — 599 *MS.*, *Th.* hyne meahtum (*'him with might'*).

āswebban sorgcearig þurh sweordbite
on hyge hālge, hēafde binēotan
Crīste gecorene; hine se cwealm ne þēah,
siþþan hē þone fintan furþor cūþe.
Đā wearð þære hālgan hyht genīwad
ond þæs mægdnes mōd miclum geblissad,
siþþan hēo gehȳrde hæleð eahtian
inwitrūne, þæt hyre endestæf
of gewindagum weorþan sceolde,
līf ālȳsed. Hēt þā leahtra ful
clæne ond gecorene tō cwale lædan,
synna lēase. Đā cwōm semninga
hēan hellegæst; hearmlēoð āgōl,
earm ond unlæd, þone hēo ær gebond
āwyrgedne ond mid wītum swong;
cleopade þā for corþre ceargealdra full:
" Gyldað nū mid gyrne þæt hēo Goda ūssa
meaht forhogd[e] ond mec swīþast
geminsade, þæt ic tō meldan wearð!
Lætað hȳ lāþra lēana hlēotan
þurh wæpnes spor! wrecað ealdne nīð
synne gesōhte! Ic þā sorge gemon,
hū ic bendum fæst bisga unrīm
on ānre niht earfeða drēag,

605 *Th. r.*, *Ett.* þah. — 606 *After* cuþe, *division-mark in MS. and half-line blank.* — 617 *MS.* awyrgedne; *Th.* " *MS.* awygedne;" *Gr.* awygedne; *Gr. conjectures* [wean] awygedne; *Ett.* awigedne. — 619 *Ett.* gildað. — 620 *MS.* forhogd. — 625 *Ett.* bysga. — 626 *Th.*, *Go.* earfeþa.

yfel ormætu." Þā sēo ēadge biseah
ongēan gramum Iuliana;
gehȳrde hēo hearm galan helle dēofol.
Fēond moncynnes ongon þā on flēa[m] sceacan,
wīta nēosan ond þæt word ācwæð:
"Wā mē forworhtum! nū is wēn micel
þæt hēo mec eft wille earmne gehȳnan
yflum yrmþum, swā hēo mec ær dyde!"
Đā wæs gelæded londmearce nēah
ond tō þære stōwe þær hī stearcferþe
þurh cumbolhete cwellan þōhtun.
Ongon hēo þā læran ond tō lofe trymman
folc of firenum ond him frōfre gehēt,
weg tō wuldre, ond þæt word ācw[æ]ð:
"Gemunað wigena Wyn ond wuldres Þrym,
hāligra Hyht, heofonengla God!
Hē is þæs wyrðe þæt hine werþēode
ond eal engla cynn ūp on roderum
hergen, hēahmægen, þær is help gelong
ēce tō ealdre, þām þe āgan sceal.
Forþon ic, lēof weorud, læran wille,
æfremmende, þæt gē ēower hūs
gefæstnige, þȳ læs hit fērblædum

628 *MS.* iulianan. — 629 *Th.* hearmgalan (*'harmful singing'*); *Th. begins new sentence with* helle deofol. — 630 *MS.*, *Th.*, *Go.* flean; *Ett. conjectures* fleam. — 634 *Ett.* dide. — 640 *MS.* acweð, *with tagged* e. — 641 *Th.* þrym; *Go.* þrymm. — 649 *Th. r.* gefæstnian; *Ett.* gefæstnigean. — *Ett.* færblædum.

windas tōweorpan; weal sceal þȳ trumra
strong wiþstondan storma scūrum,
leahtra gehygdum! Gē mid lufan sibbe,
lēohte gelēafan, tō þām lifgendan
stāne stīðhȳdge staþol fæstniað;
Sōðe trēowe ond sibbe mid ēow
healdað æt heortan, hālge rūne
þurh mōdes myne. Þonne ēow miltse giefeð
Fæder ælmihtig, þǣr gē [frōfre] āgun
æt mægna Gode, mǣste þearfe
æfter sorgstafum; forþon gē sylfe neton
ūtgong heonan, ende līfes.
Wærlīc mē þinceð, þæt gē wæccende
wið hettendra hildewōman
wearde healden, þȳ lǣs ēow wiþerfeohtend
weges forwyrnen tō wuldres byrig.
Biddað Bearn Godes þæt mē Brego engla,
Meotud moncynnes, milde geweorþe,
sigora Sellend! Sibb sȳ mid ēowic,
symle sōþ lufu!" Đā hyre sāw [o]l wearð
ālǣded of līce tō þām langan gefēan
þurh sweordslege. — Þā se synscaþa
tō scipe scēohmōd sceaþena þrēate
Heliseus ēhstrēam sōhte,

650 *Ett.* trymra. — 654 *MS.* stīð hydge; *Edd.* stīð(-)hygde. — 658 *Th.*, *Ett. end line with* æt; *Gr. supplies* frofre. — 660 *Th. r.* nyton. — 662 *Ett.* þynceð. — 664 *Ett.* healdan. — 665 *Ett.* forwyran. — 669 *Edd.* soð; *GrW.* soþ. — *MS.*, *Edd.* sawl.

leolc ofer laguflōd longe hwīle
on swonrāde. Swylt ealle fornōm
secga hlōþe ond hine sylfne mid,
ær þon hȳ tō lande geliden hæfdon,
þurh þearlīc þrēa. Þær XXX wæs
ond fēowere ēac fēores onsōhte
þurh wæges wylm wigena cynnes,
hēane mid hlāford; hrōþra bidæled
hyhta lēase helle sōhton.
Ne þorftan þā þegnas in þām þȳstran hām,
sēo genēatscolu in þam nēolan scræfe,
tō þām frumgāre feohgestealdⁿ
witedra wēnan, þæt hȳ in wīnsele
ofer bēorseⁿle bēagas þēgon,
æpplede gold. — Ungelīce wæs
læded lofsongum līc hāligre
micle mægne tō moldgræfe,
þæt hȳ hit gebrōhton burgum in innan,
sīdfolc micel; þær siððan wæs
gēara gongum Godes lof hafen
þrymme micle oþ þisne dæg
mid þēodscipe. — Is mē þearf micel
þæt sēo hālge mē helpe gefremme,
þonne mē gedælað dēorast ealra,

675 *Ett.* swilt. — 678 *Ett.* þrittig. — 681 *Ett.* hlaforde. — 684 *Ett.* neowlan. — 685 *MS.* -gestealde; *Th. r.* -gestealda. — 686 *Ett.* witodra. — 687 *MS.* beor-sele; *Th. conjectures* -setle. — 691 *Gr.* on innan. — 692 *MS.*, *Edd.* sid folc; *Ett.* sið folc; *Gr. conjectures* sið-folc.

sibbe tōslītað sinhīwan tū,
micle mōdlufan; mīn sceal of līce
sāwul on sīðfæt, nāt ic sylfa hwider,
eardes uncȳð[g]u; of sceal ic þissum,
sēcan ōþerne ærgewyrhtum,
gongan īudædum; gēomor hweorfeð
· ᚻ · · ᛖ · ond · ᛏ · ; Cyning biþ rēþe,
sigora Syllend, þonne synnum fā
· ᛗ · · ᚹ · ond · ᚾ · ācle bīdað
hwæt him æfter dædum Dēma wille
līfes tō lēane; · ᚨ · · ᚠ · beofað,
seomað sorgcearig, sār eal gemon,
synna wunde, þe ic sīþ oþþe ær
geworhte in worulde; þæt ic wōpig sceal
ţēarum mænan; wæs an tīd tō læt
þæt ic yfeldæda ær gescomede,
þenden gæst ond līc geador sīþedan
onsund on earde. Þonne ārna biþearf,
þæt mē sēo hālge wið þone hȳhstan Cyning
geþingige; mec þæs þearf monaþ,
micel mōdes sorg; bidde ic monna gehwone

698 *GrW.* "*The second* i *of* sinhiwan *above the line, apparently in another hand.*" — 701 *MS., Edd.* uncyððu. — *Go.* i[c]. — 703 *Gr.* geongan. — *Ett.* hweorfað. — 705 *Ett.* sellend; *MS., Edd.* fah; *Tr.* fa. — 707 *Ett. conjectures* he him. — *MS., Edd.* deman; *Tr.* dema. — 709 *Gr2. conjectures* seofað. — 709b–710a *transposed by Kemble and Wright.* — 712 *Th., Ett. regard* an = ān. — 713 *Th. contraction for* þæt; *Go.* þæt. — 716 *Ett.* mec.

gumena cynnes þe þis gied wræce,
þæt hē mec nēodful bī noman mīnum
gemyne mōdig, ond Meotud bidde
þæt mē heofona Helm helpe gefremme,
meahta Waldend, on þām miclan dæge,
Fæder, frōfre Gæst, in þā frēcnan tīd,
dæda Dēmend, ond se dēora Sunu,
þonne sēo þrȳnis þrymsittende
in ānnesse ælda cynne
þurh þā scīran gesceaft scrīfeð bī gewyrhtum
meorde monna gehwām. Forgif ūs, mægna God,
þæt wē þīne onsȳne, æþelinga Wyn,
milde gemēten on þā mæran tīd! Amen.

719 *Ett.* his. — *Ett.* spece; *Gr.* ræde; *Gr2.* wræce. — 726 Ett. þrinis. — *Th.* þrym; *Go.* þrym*m*. — 729 *Ett.* meorðe.

Acta S. Julianæ[1]

Caput I*

S. Juliana connubium gentilis præfecti aversata, ab eo et patre dire torquetur.[2]

1. Benignitas Salvatoris nostri,[3] martyrum perseverantia comprobata, eo usque processit, ut fidei amicos coronaret, et inimicos eorum ex ipsis inferorum claustris erueret.[4] Denique temporibus Maximiani imperatoris, persecutoris Christianæ religionis, erat quidem senator in civitate Nicomedia, nomine Eleusius,[5] amicus imperatoris. Hic desponsaverat quandam puellam nobili genere ortam, nomine Julianam. Cujus pater Africanus cog-

[1] As published by Bolland, *Acta Sanctorum*, Feb. tom. II. pp. 875–879 (Feb. 16), under the title, *Acta auctore anonymo ex xi veteribus MSS.* He enumerates these as (1) a MS. at München-Gladbach; (2) a MS. at Cusano (Campania); (3, 4) two MSS. at Treves (Germany), in the monasteries of St. Maximin and of St. Martin; (5) a MS. at Utrecht, in the Church of St. Saviour; (6) one at Rougeval (Brabant); (7) one at Hubergen, in the diocese of Antwerp; (8) one belonging to the Queen of Sweden; (9, 10, 11) three MSS. of his own, of which one agreed closely with (1), the second was slightly briefer, and the third briefer still. Variants from these MSS., as given by Bolland, will be designated by G, C, Max, Mar, . . . H, S, and BBB. Bolland gives no variants from (5) and (6). What he tells of the readings of the other MSS. is frequently somewhat indefinite, as will appear below. Some extracts given by Schönbach from the MSS. consulted by him (see *Intr.*, p. xxvii), apparently representing a different translation from the (lost) Greek original, will be indicated by M (Munich).

[2] The chapter-headings, and the division into chapters and sections, are presumably by Bolland.

[3] Many MSS. begin, *Temporibus Maximiani;* others, *Martyrum perseverantia comprobata.* — Bolland.

[4] C, *erudiret.*

[5] So most MSS.; some give *Helysæus;* B, *Gelasius;* other sources give *Evilasius*, *Elvisius*, *Eulolius*, *Eleugius*, *Bolesius*, *Eolasius*, *Colesius*, *Eblesius*, *Eulolisius.* — Bolland. M, *quidam senator fuit, nomine Eleusius, amicus Maximiani imperatoris.*

* For correspondences with the poem see page 50.

nominabatur, qui et ipse erat persecutor Christianorum; uxor vero ejus dum intentione animi sacrilegia Martis[1] perhorresceret, neque Christianis neque paganis miscebatur. Juliana autem habens animum rationabilem, prudensque consilium, et dignam conversationem, et virtutem plenissimam, hoc cogitabat apud se quoniam verus est Deus, qui fecit coelum et terram; et per singulos dies vacans orationibus concurrebat ad ecclesiam Dei, ut divinos apices[2] intelligeret. Eleusius vero sponsus ejus nuptiarum complere festinebat festivitatem. Illa autem dicebat ad eum: Nisi dignitatem præfecturæ administraveris, nullo modo tibi possum conjungi. Hæc audiens Eleusius, dedit munera imperatori Maximiano, et successit præfecto alio administranti, seditque in carruca,[3] agens officium præfecturæ. Transactis autem paucis diebus, denuo misit ad eam. Tunc Juliana prudenti pertractans consilio dixit ad eos: Euntes dicite Eleusio: Si credideris Deo meo, et adoraveris Patrem et Filium et Spiritum Sanctum, accipiam te maritum. Quod si nolueris, quære tibi aliam uxorem.

2. Audiens hæc præfectus, vocavit patrem ejus, et dixit ei omnia verba quæ ei mandaverat Juliana. Pater vero ejus hæc audiens dixit: Per misericordes et amatores[4] hominum deos, quod si vera sunt hæc verba, tradam eam tibi. Et his dictis perrexit ad filiam suam cum magno furore et convocavit eam, dicens: Filia mea dulcissima Juliana, lux oculorum meorum, quare non vis accipere præfectum sponsum tuum? En vero volo illi complere nuptias vestras. Beata Juliana confidens in Christum dixit: Si coluerit Patrem et Filium et Spiritum

[1] Other MSS., *Jovis;* BB, *mariti.*
[2] Letters, writings.
[3] Two MSS., *curru;* one, *cathedra.*
[4] Here some MSS., *principes et amatores;* one, *per misericordes et amantes omnium deos.*

Sanctum, nubam illi; quod si noluerit, non potest me accipere in conjugium. Hæc audiens pater ejus dixit: Per misericordes deos Apollinem et Dianam, quod si permanseris in his sermonibus, feris te tradam. Juliana respondit: Noli credere, pater, quia te timere habeo. Per Filium Dei vivi, quod si viva habeo incendi, numquam tibi consentiam. Tunc denuo rogavit eam pater suus, ut ei consentiret, nec tale perderet decus. Ad hæc Juliana respondit: Eia pater,[1] non intelligis quæ a me tibi dicuntur. Verum dico et non mentior, quia omnem questionem et omnia judicia gratanter sustineo, nec recedam a Domini mei Jesu Christi præcepto. Statim pater ejus jussit eam exspoliari et cædi, dicens ad eam: Quare non adoras deos? Illa autem clamans dicebat: Non credo, non adoro, non sacrifico idolis surdis et mutis; sed adoro Dominum Jesum Christum, qui vivit semper et regnat in cœlis. Tunc pater ejus cruciatam tradidit eam præfecto sponso ejus.[2]

3. Præfectus autem jussit eam diluculo adduci ante tribunae suum, et videns pulchritudinem ejus, mollissimis verbis allocutus est verbis: Dic, dulcissima mea Juliana, quomodo me tanto tempore delusisti? Quis te persuasit colere alienum Deum? Convertere ad me et declina omnes cruciatus qui tibi parati sunt si sacrificare nolueris. B. Juliana respondit: Et tu si consenseris mihi, ut adores Deum Patrem et Filium et Spiritum Sanctum, acquiescam tibi; si vero nolueris, non mihi dominaberis. Præfectus dixit: Domina mea Juliana, consenti mihi, et credo[3] Deo tuo. B. Juliana respondit: Accipe Spiritum Dei, et nubam tibi. Præfectus dixit: Non possum, domina mea, quia si fecero, audiet imperator, et successorem mihi dans,

[1] Some MSS., *Deltras pater.*

[2] One MS. adds, *Si non acquieverit ut nubat, diversis poenis interfice eam.*

[3] Some MSS., *crede.*

caput meum gladio amputabit. S. Juliana respondit: Et si tu times istum imperatorem mortalem et in stercore sedentem,[1] quomodo me cogerem potes immortalem imperatorem negare, unde multum blandiens decipere me non potes? Quæ tibi videntur, in me exerce tormenta. Ego autem credo in quem credidit Abraham, Isaac et Jacob, et non sunt confusi, quia potens est me liberare de tormentis tuis.

4. Audiens hæc præfectus, commotus iracundia jussit eam cædi. Extensa vero in terra S. Juliana, jussit eam quatuor virgis nudam cædi, ita ut mutarentur in ea tres[2] milites vicissim cædentes; et post hæc jussit cessari ab ea, et dixit ei Præfectus: Ecce principium quæstionis: accede, et sacrifica magnæ Dianæ, et liberaberis de tormentis. Quod si nolueris, per magnum deum Apollinem, non tibi parcam. S. Juliana respondit: Noli credere, quod suasionibus tuis me revocare poteris a Domino meo Jesu Christo. Tunc præfectus jussit eam capillis suspendi. Appensa vero per sex[3] horas clamans dicebat: Christe fili Dei, veni, adjuva me. Tunc præfectus jussit eam deponi, dicens ad eam: Accede, Juliana, et sacrifica, ne in tormentis deficias; non enim te poterit liberare, quem putas Deum colere.[4] Juliana respondit: Vincere me non poteris miser per tua tormenta; sed ego in nomine Domini mei Jesu Christi vincam mentem tuam inhumanam, et faciam erubescere patrem tuam Satanam, et inveniam fiduciam in conspectu Domini mei Jesu Christi. Præfectus autem commotus ira jussit æramenta conflari,[5] et spoliatam

[1] Some variants are recorded by Bolland.

[2] C, *septem*; H, B, *sex*; M, *extensam vero in terra sanctam Julianam quatuor virgis nudam ceperunt cedere, ut mutarent in ipsa sex milites vicissim.*

[3] Mar, *septem.*

[4] G, H, B, *et non te liberabit Deus tuus quem colis.*

[5] Another MS., *tormenta affiari*; G, H, *æs incendi*; Max, B, *æramentum conflari.*

eam a capite, usque ad talos perfundi, et sic eam incendi. Quo facto, nihil ei nocuit. Iterum jussit ligamen[1] per femora ejus mitti, et sic eam in carcerem recipi.

5. Hoc autem facto posita S. Juliana in carcerem cœpit dicere: Domine Deus omnipotens, anima mea in exitu posita est; confirma me, et exaudi me, et miserere mei, et dolentibus circumstantibus mihi miserere; et præsta mihi misericordiam tuam, sicut et omnibus qui tibi placuerunt.[2] Deprecor etiam te, Domine, ne deseras me, quia pater meus et mater mea dereliquerunt me; sed tu Domine Deus meus suscipe me; et ne projicias me a facie tua, et ne deseras me in isto tempore doloris, sed serva me in his tormentis, sicut servasti Danielem in lacu leonum, et sicut liberasti Ananiam, Azariam, Misaelem de camino ignis ardentis, sic et me custodi in brevitate vitæ istius, et deduc me in portum voluntatis tuæ, sicut deduxisti filios Israel fugientes ex Ægypto per mare sicut per terram, inimicos autem illorum operuit mare; ita me Domine exaudire dignare, et extingue minas tyranni, qui contra me exsurrexit, et destrue potestatem ejus ac mentem, quoniam tu Domine scis naturam humanam, quia captivitatem non potest pati. Esto mihi Deus præsens auxiliator et adjutor in tormentis, quæ inducturus est super me ille qui judicii tui præceptum non servat;[3] et fac ipsum præfectum, participem dæmoniorum, a me derideri, et ipsum consumptum a vermibus magno dolore torqueri, ut ostendatur virtus tua super me ancillam tuam, quia tu es Deus solus, et tibi gloriam dicimus in secula seculorum, Amen.

[1] S, C, and others, *ligamenta*.

[2] G, H, and B add: *Pater omnium, dispensator omnium bonorum, spei infertor, consilii dator, defensor moerentium, susceptor ligatorum, servator et recreator dolentium, pastor errantium.*

[3] The rest missing in Max, Mar, C, S, BB.

Caput II

Dæmon S. Julianæ impia suadens, ab ea verberatur, et vinctus trahitur.

6. Et dum finisset orationem apparuit ei dæmon, nomine Belial, in figura angeli, et dixit ad eam: Juliana dilecta mea, mala et pessima tormenta tibi parat præfectus. Modo audi me, et salva eris. Cum te de carcere jusserit egredi, accede et sacrifica, et effugies tormenta. Putabat autem S. Juliana quod angelus Dei esset, et dicit illi: Tu quis es? Dicit ad eam diabolus: Angelus Domini sum. Misit me ad te, ut sacrifices, et non moriaris. Juliana autem ingemiscens amarissime exclamavit ad Dominum, et oculas suos levans ad coelum cum lacrymis dixit: Domine Deus coeli et terrae, ne deseras me, neque permittas perire ancillam tuam, sed confirma cor meum in virtute tua, et confidenti in nomine tuo significa mihi quis est iste qui mihi talia loquitur et persuadet idola adorare. Statimque vox facta est de coelo ad eam, dicens: Confide Juliana, ego sum tecum qui loquor ad te. Tu autem apprehende istum qui tecum loquitur, ut scias quis sit ille.

7. Tunc S. Juliana exsurgens de pavimento,[1] facto Christi signaculo, tenuit Belial dæmonem et dixit ei: Dic mihi, quis es tu et unde es, vel quis te misit ad me. Tunc dæmon respondit: Dimitte me et dicam tibi. B. Juliana dixit: Dic primo et sic te dimittam. Tunc dæmon cœpit loqui: Ego sum Belial dæmon (quem aliqui Jopher nigrum[2] vocant) malitiis hominum oblectatus, homicidiis gaudens, amator luxuriæ, amplectens pugnam, dissolvens pacem. Ego sum qui feci Adam et Evam in

[1] Two MSS., *de doloribus in quibus erat constricta.*

[2] So G; B, *Jovem nigrum;* C, Max, H, *Jofer, Topher;* some MSS. read after *loqui*, *Ego princeps malignorum spirituum, malitiis hominum*, etc.; S and two others, *Belial dæmon et Satanas;* M, *ego sum Iofin niger.*

paradiso prævaricari; ego sum qui feci ut Cain interfeceret Abel fratrem suum; ego sum qui feci omnem substantiam Job perire; ego sum qui feci populum Israel in deserto idola venerari; ego sum qui feci Isaiam prophetam ut lignum ad serram secari;[1] ego sum qui feci Nabuchodonosar regem facere imaginem;[2] ego sum qui tres pueros feci mitti in caminum ignis ardentis; ego sum qui feci Jerusalem inflammari;[3] ego sum qui feci ab Herode infantes occidi; ego sum qui feci Judam tradere Filium Dei; ego præoccupavi Judam ut laqueo vitam finiret; ego sum qui compunxi militem lancea sauciare latus Filii Dei; ego sum qui feci ab Herode Joannem decapitari; ego sum qui per Simonem locutus sum quia magi essent Petrus et Paulus; ego sum qui ad Neronem imperatorem ingressus sum ut Petrum crucifigeret et Paulum decapitaret; ego sum qui Andream feci tradi in regione Patras;[4] ego ista omnia et alia deteriora feci cum fratribus meis.

8. B. Juliana dixit: Quis te misit ad me? Dæmon respondit: Satanas pater meus. S. Juliana dixit: Et quomodo dicitur pater tuus? Dæmon respondit: Beelzebub. S. Juliana dixit: Et quod est opus illius? Dæmon respondit: Totius mali inventor est. Statim enim ut ei assistimus, dirigit nos tentare animas fidelium. S. Juliana dixit:[5] Et qui repulsus fuerit a Christiano, quid patitur? Dæmon respondit: Mala et pessima patitur tor-

[1] Max, *serra lignea secari;* B, *in ligno cum serra;* others, *ab ictu ferreo;* C and others, *Esdram prophetam in ligno ad serram secari. Serra lignea secari* is in accordance with the legend; see Renan, *l'Église chrétienne* (Paris, 1879), p. 266 and n. 3.

[2] M, *statuam auream.* This of Nebuchadnezzar omitted in C and others.

[3] C, Mar, B, *infamari;* B, *in fama deficere.*

[4] In some MSS. the betrayal by Judas, his death, and the deaths of John and Andrew are missing: C adds, *ego sum qui feci Stephanum lapidari;* M has this of Stephen, and, *ego sum qui a Salomone tentus sum.*

[5] Some MSS. omit the passage regarding the punishment, flight, and hiding of the demons who have failed to entrap the righteous.

menta. Si missi fuerimus contra justum, ut subvertamus illum; quod si non potuerimus, non videbimur ab illo a quo mittimur. Quando enim quæsiti ab illo fuerimus et non inventi, demandat aliis dæmonibus ut ubi inventus fuerit is qui missus est, male tractetur ab illis; deinde fugit, ut non possit inveniri. Necesse ergo est nobis facere quod præcipit, et obaudire illi ut gratissimo parenti. S. Juliana dixit: Ad quæ opera justa proficiscimini, narra mihi. Dæmon respondit: Ecce domina mea, ut omnia tibi dicam, et agnoscas a me veritatem, quomodo ego malo meo huc ad te introivi et putavi te inducere ut sacrificares et negares Deum tuum; sic ingredimur ad omnes homines, tam ego quam fratres mei.

9. Et ubi invenerimus prudentem [1] ad opus Dei consistere, facimus eum desideria multa appetere, convertentes animum ejus ad ea quæ apponimus ei; facientes errorem in cogitationibus ejus, et non permittimus illum vel in oratione vel in quocumque opere bono perseverare. Et iterum si viderimus aliquos concurrere ad ecclesiam [2] et pro peccatis suis se affligentes, et scripturas divinas cupientes audire, ut aliquam partem ex ipsis custodiant, statim ingredimur domos ipsorum et non permittimus illos boni aliquid agere, et multas cogitationes immittimus in corda eorum. Nam si quis ipsorum superare potuerit et recesserit a cogitationibus suis vanis et ierit orare et sanctas scripturas audire et communicare divinum mysterium, ab illo præcipites effugamur. Quando enim Christiani communicant divinum mysterium, recedentes nos sumus illa hora ab eis. Nos enim nullius rei curam gerimus, nisi solum subvertere homines bene viventes. Si vero viderimus eos aliquid boni tractare,

[1] Many MSS., *promptum.*

[2] G, *aut ad sepulchra martyrum, aut aliquam partem mandatorum Dei custodire*; another, *aut aliquam pauperibus eleemosynam tribuentes, aut Patris mandata custodientes.*

amaras cogitationes inferimus illis ut nostras voluntates sequantur.[1]

10. S. Juliana dixit: Immunde spiritus, quomodo præsumis Christianis te admiscere? Dæmon respondit: Dic mihi et tu, quomodo ausa es me tenere, nisi quia confidis in Christum? Sic et ego confido in patrem meum, quia malarum actionum est auctor, et quæ vult hæc facio.[2] Multa enim mala conatus sum perpetrare, et aliquotiens prosperi occursus fuerunt desiderii mei. Sed quomodo nunc malo meo missus sum ad te! Utinam te non vidissem! Heu mihi misero quid perfero?[3] Quomodo non intellexit pater meus quid mihi eveniret? Dimitte me, ut vel ad alterum mihi liceat transire locum.[4] Nam accusabo te patri meo et non expediet tibi.[5] Tunc S. Juliana ligavit illi post tergum manus, et posuit eum in terram, et apprehendens unum e vinculis de quibus ipsa fuerat ligata, cædebat ipsum dæmonem.[6] Tunc dæmon clamavit rogans et dicens: Domina mea Juliana, aposto-

[1] This section reads in M, *Et ubi invenimus hominem prudentem et ad opus Dei consistentem, facimus eum desideria mala complecti, convertentes animum ejus ad ea que adponimus ei et facientes errores inserendo cogitaciones inanes, et non permittimus illum vel in oracionibus se adjuvare neque in quocunque bono opere perseverare. Iterum si viderimus aliquos concurrere ad ecclesiam aut pro peccatis se affligere et scripturas sanctas volentes custodire, ingredimur in domum ipsorum et non permittimus illos aliquid boni agere et multa accendimus in mente ipsorum. Si autem aliquis ipsorum poterit sapere et deserere et communicaverit divinum mysterium, ille fugat nos. Quando autem Christiani communicant divina mysteria, recedimus nos in illa hora ab eis, nullam vero curam gerimus. Si vero viderimus aliquem volentem bonum tractare, amaras cogitaciones inferimus illi, ut subvertatur.*

[2] M, *Dic mihi quomodo ausa es tu me tenere, nisi quia confidens es in Christo? Sic et ego confido in patre meo, quia malaram arcium est inventor, et quod jubet facio.*

[3] M, *quomodo, domina mea, malo meo immissus sum tibi . . . me miserum, quid pertuli?*

[4] M, *Quomodo non intellexi futura mihi esse? Quomodo non intellexit pater meus quid mihi in futurum esset? Dimitte me, ut ad alterum locum sequar.*

[5] G, *Nam si accusavero te patri meo, non expediet mihi.*

[6] M, *Sancta Juliana ligans manus ejus post tergum posuit eum super*

lorum comes, martyrum consors, particeps patriarchorum, socia angelorum, adjuro te per passionem Domini Jesu Christi miserere infelicitati meæ.[1]

11. S. Juliana dixit: Confitere mihi, immunde spiritus, cui hominum injuriam[2] fecisti? Dæmon respondit: Ego multorum hominum oculos extinxi, aliorum pedes confregi, alios in ignem misi, alios appendi, alios autem sanguinem vomere feci, alios in pontum submersi, alios vitam finire feci violenter, alios autem in suo furore manibus suis cruciari feci, et ut breviter dicam: Omnia mala, quæ in isto mundo sunt, meo consilio peraguntur, et ego ipse perficio;[3] et alios quos inveni non habentes signaculum Christi, interfeci. Et cum omnia mala fecerim, nemo ausus fuit me torquere, quantum tu. Nemo apostolorum manum meam tenuit; tu autem et ligasti me. Nemo martyrum me cecidit; nemo mihi prophetarum injurias fecit quas a te sustineo; nemo patriarcharum in me manum misit. Nam et ipsius Filii Dei experimentum cepi in deserto, et feci illum ascendere in montem excelsum, et nihil mihi fecit; et tu me sic tormentis consumis? O virginitas, quid contra nos armaris? O Joannes, quid contra nos virginitatem tuam ostendisti?

12. Et ista dæmone dicente, jussit præfectus Julianam de carcere accersire ad se.[4] Sancta autem Juliana, dum

terram et capiens unum ligamentum ferreum de quibus ipsa fuerat ligata, et cedebat ipsum demonem.

[1] M, *concivis* for *consors;* after *angelorum: consors sanctorum, amica archangelorum, per crucem Patris tui formidandam, per passionem Domini tui Jhesu Christi, miserere mihi;* C, *per crucem Patris tui tremendi, miserere mei. Per orationem Domini Jesu Christi te conjuro, miserere infelicitati meæ.*

[2] M, *confitere mihi quam injuriam hominibus.*

[3] M, *Demon dixit: Quorundam oculos extinxi, . . . , quemdam in ignem misi, . . . , alium sanguinem vomere feci, alium laqueo vitam finire feci, alios furore manibus suis perniciem sibi inferre feci, et . . . que in mundo contingebant, cum sociis meis perpetravi.*

[4] M, *misit prefectus qui Julianam de carcere ducerent, si forte illam invenissent viventem, ante tribunae suum.*

duceretur, trahebat secum dæmonem. Dæmon autem rogabat eam dicens : Domina mea Juliana, dimitte me ; jam amplius noli hominibus me ridiculum facere; non enim potero postea homines convincere.[1] Patrem meum superasti, me vinxisti, quid adhuc vis ?[2] Dicunt increduli Christianos misericordes esse, tu autem in me ferox visa es. Et dum hæc diceret dæmon, S. Juliana trahebat eum per forum ; et dum diu rogaret eam, projecit eum in locum stercore plenum.[3]

Caput III

S. Juliana varie torta decollatur, et CXXX ab ea conversi. Translatio corporis.

13. Et veniens intra prætorium, facies ejus gloriosa visa est omnibus. Et cum respexisset ad eam præfectus, admiratus eam, dixit: Dic mihi Juliana, quis te docuit talia ? Quomodo tanta et talia tormenta incantationibus superasti ?[4] S. Juliana respondit: Audi me, impiissime præfecte, et dicam tibi. Dominus meus Jesus Christus docuit me colere Patrem et Filium et Spiritum Sanctum, et ipse vicit patrem tuum Satanam et dæmones ejus, et misit de sedibus suis sanctis angelum suum qui mihi auxiliaretur et confortaret me.[5] Tu autem miser ignoras quia tibi parantur æterna tormenta, ubi habebis æternos cruciatus, vermem edentem, nec deficientem, atque ob-

[1] C, *seducere ;* Max, *convenire.*

[2] M, *rogans eam dicit, . . . Juliana, nolt me amplius hominibus ridiculum facere ; non enim jam possum postea venire ad patrem meum. Superasti me ; quid aliud vis ?*

[3] M, *Et tum [?] talia . . . trahens eum per forum projecit demonem in locum stercoris.*

[4] M, *Ipsa cum venisset in pretorium, facies ejus ut fulgor ignis fulgebat, et cum prefectus illam aspexisset, miratus est, et dixit ei : Juliana, quis te docuit talia venena facere ? quomodo talia et tanta tormenta per venena superasti ?*

[5] Mar, *te autem erubescere fecit.*

scuritatem æternam. Poenitere infelix.[1] Nam Dominus Jesus Christus misericors et pius est, et vult omnes homines salvos facere, et dat poenitentiam salutis et remissionem peccatorum.

14. Tunc præfectus jussit adduci rotam ferream et figi in ea gladios acutos,[2] et super ipsam rotam imponi virginem, ut staret rota in medio duarum columnarum, et quatuor milites de ista parte, et alios quatuor ex alia parte, et milites trahebant rotam,[3] et Julianam habebant superpositam. Trahentes autem milites machinam tangebant, et nobile corpus virginis Christi omnibus membris findebatur, et medullæ de ossibus ejus exibant, et tota rota tingebatur de illa, et sæviebat ignis[4] ex incendio. Beata autem Juliana stabat immobilis in fide Christi, contrita corpore sed rigida fide. Angelus autem Domini descendit de coelo et extinxit flammam, et vincula soluta sunt ab igne.[5]

15. Sancta autem Juliana stans sine dolore glorificabat Dominum, et extendens manum ad coelum cum lacrymis et gemitu coepit dicere sic:[6] Domine Deus omnipotens, solus habens immortalitatem, vitæ dator, creator omnium sæculorum, qui coelum extendisti manibus, et terræ fundamenta fecisti, et hominem tuis mani-

[1] C, *O pessima hora natus, hoc te poeniteat infelix.*

[2] B, *claves* for *gladios*; G, H, B, *et fieri verbera acuta.*

[3] C, Max, *ut S. Julianam contererent. Trahebant milites machinam: erat corpus immobile, et custodiebatur famula Christi immaculata. Angelus autem Domini descendit et comminuit catastam* (the scaffold) *et omnia vincula resoluta sunt.*

[4] C and Max omit this torture by fire. B, *ignis ex ingenio.*

[5] This section in M, *Tunc prefectus iratus jussit afferri rotam ferream et in ea fieri verbera acuta, et . . . imponi sanctam Julianam, . . . milites in una parte, quatuor in alia parte, qui trahebant rotam, ut Juliana superposita contereretur. Trahentibus autem militibus machinas, nobile corpus omnibus membris . . . medulla . . . exiebat. Tunc sancta, tali pena exanimata, perseverabat renuncians vite humane. Angelus autem Domini discendit et comminuit argumenta* (the machine), *et vincula soluta sunt.* MS. clm. 14418 has *comminuit vincula.*

[6] In C, Mar, and Max, this prayer is much shorter.

bus plasmasti, paradisi plantator et viventis arboris humani generis gubernator; qui Loth a Sodomis propter hospitalitatem liberasti, qui Jacob benedixti, et Joseph de fraterna invidia liberasti, qui et venditus est in Ægypto, et honorem principum ei donasti, qui servum tuum Moysen misisti in Ægyptum et servasti eum de manu Pharaonis, et per mare rubrum populum tuum deduxisti terrestri similitudine, et genus allophylorum [1] subjugasti, et gigantem Goliam per manus sancti pueri tui David stravisti, et David in regno sublimasti; qui de Virgine carmen assumpsisti, et a pastoribus visus es, qui ab angelis magnificaris et a magis adoratus es; qui mortuos resuscitasti, et apostolos congregasti, et regnum tuum eos annuntiare jussisti, qui a Juda traditus es, et in carne crucifixus es, et in terra sepultus, et post resurrectionem a discipulis visus es et ad coelos ascendisti; qui diffusis per mundum apostolis notitiam tuam omnibus credentibus donasti; qui es salus pereuntium, via errantium, refugium deficientium, unus potens et solus verus Deus, quem nullus injuste sed juste laudare potest; gratias tibi ago, omnium Deus, qui me indignam et peccatricem, ad tuum auxilium perducere dignatus es. Et peto, Domine, ut me liberare digneris a malitia istius tyranni, ut perfecte erubescat cum patre suo Satana; et gloriam tibi dicam semper in cuncta secula seculorum.

16. Et ipsa dicente Amen, clamaverant carnifices Nicomediensium civitatis: Unus Deus omnipotens sanctæ puellæ Julianæ, et non est alius Deus præter ipsum. Poenitet nos, Præfecte, quod usque nunc inducti sumus in errorem. Et dixerunt omnes una voce: Ad te confugimus, Domine, sufficiat nobis huc usque errasse; amodo credemus ipsum Deum, quem colît Juliana. [2] Et conversi

[1] Gentiles.
[2] M, *et nos colimus Deum quem tu colis, sancta Juliana.*

ad præsidem dixerunt: Pereant omnes dii paganorum, succumbant omnes qui idola colunt. Tu autem, impie præfecte, infer nobis supplicia; simus in poena, qui nunc usque coluimus idola; incende ignem, excogita opera patris tui.[1] Nos enim eligimus amodo habere Dominum Jesum Christum patrem, quia multo tempore afflicti sumus a patre tuo diabolo. Præfectus autem ira repletus renuntiavit omnia Maximiano imperatori. Imperator vero Maximianus dedit adversus eos sententiam, ut omnibus capita truncaretur. Ipse vero jussit omnes simul gladio feriri. Decollati autem sunt viri cum mulieribus centum triginta.[2]

17. Præfectus vero jussit S. Julianam vivam ardere.[3] Sancta autem Juliana hæc audiens, extendens manus ad coelum cum lacrymis dixit: Domine Deus omnipotens, non me deseras, neque dicedas a me, et ne projicias me a facie tua; sed esto mihi adjutor, et libera me de isto supplicio, et dele peccata mea, si quid in verbo, si quid in cogitatione peccavi. Domine Deus meus pie et misericors, miserere mei, ut non dicat inimicus meus Eleusius tyrannus, ubi est Deus ejus? Tu enim es Deus benedictus in secula. Et dum hæc diceret, ecce subito venit angelus Domini et separavit ignem et flammam excussit.[4] Sancta autem Juliana stans illæsa glorificabat Dominum in igne.[5]

18. Sed Præfectus fremebat contra ipsam quasi fera maligna, cogitans quale supplicium illi inferret. Tunc jussit ollam adferri et plumbum mitti in ea et super ignem

[1] C, *Fac quod vis, Præfecte: infer nobis supplicia: ignes affer et rotam: para malas insidias, et cogitationes patris tui Satanæ perfice.*
[2] C, Max, *centum viginti;* B, *viri quingenti cum mulieribus centum triginta.*
[3] M, *autem . . . cremari jussit.*
[4] C, B, *extinxit.*
[5] M, *Et subito angelus Domini venit, et separavit ab ea ignem, et flammam extinxit. Sancta Juliana stans inlesa glorificabatur Dominum.*

ferventem eam poni. Cumque superposita esset, factum est illi sicut balneum bene temperatum. Ipsa autem illa olla resiliit,[1] et incendit de adstantibus hominibus numero septuaginta quinque.[2] Et cum hæc vidisset præfectus, iratus scidit vestimenta suo et cum gemitu vituperavit deos, quia non potuerunt illam lædere, et quia cum ipsis quoque injuriam fecisset, nullatenus eam lædere potuerunt. Et statim dictavit adversus eam sententiam, ut gladio puniretur.

19. Audiens autem hæc S. Juliana gaudio magno repleta est, eo quod appropinquasset finis certaminis ejus. Cumque ad locum traheretur ubi decollanda erat, dæmon, qui cruciatus fuerat ab illa, subito currens venit ad præsidem[3] et dicit ei: Noli ei parcere; deos vituperavit et hominibus injuriam fecit; multa etiam mala ego ab ea perpessus sum;[4] reddite ergo ei quod meretur. Sancta autem Juliana paullulum aperuit oculos, ut videret quis esset qui talia loquebatur. Tunc timidus dæmon clamavit et dixit: Heu me miserum! Forsitan modo iterum vult me tenere. Et statim evanuit, et obmutuit fugiens.[5]

20. Et cum ducta fuisset ad locum ubi decollanda erat, coepit dicere his qui conversi erant ad fidem, præsentibus

[1] C, *resilierunt guttæ et incenderunt*, etc.; Max, *exilierunt*.

[2] M, *Prefectus autem fremebat contra sicut fera maligna, et cogitabat quali supplicio subiceret illam, et jussit . . . in eam, et sanctam Julianam poni super ollam ferventem. Sed dum imponeretur, facta est ipsa olla velud balneum temperatum, ex ipsa autem olla resiluit ignis, qui incendit de adsistentibus viris LXXV.*

[3] C, H, Max and B omit *ad præsidem*, and substitute, *clamans dicebat: nolite parcere ei.*

[4] C reads, *Nam mihi multa mala ostendit in nocte una: et dum non potuissem perferre plagas ejus, omnia ei confessus fui quæcumque egi a juventute mea.* Almost the same in Max.

[5] M, *Dum appropinquasset finis . . . et dum traheretur ad necandum, demon, qui . . . ab ea, subito venit clamans et dicens: Nolite parcere ei, quia deos vituperavit . . .; multa et mihi mala in una nocte egit; reddite ei quomodo digna est. Tunc sancta Juliana . . . oculos suos . . . qui hec diceret. Sed timidus . . . dicens: . . . vult me iterum tenere . . . evanuit ab oculis eorum fugiens.*

aliis Christianis: Patres mei et matres, audite me, et poeniteat vos dæmonibus immolasse, et ædificate domos vestras super firmam petram, ne venientibus ventis validis disrumpamini. Sed semper orate indeficienter in ecclesia sancta, et ad sanctas scripturas intenti estote, et amate vosmetipsos, et dabit vobis Dominus invenire misericordiam in conspectu sanctorum suorum. Bonum est vigilare ad Deum, bonum est frequenter psallere, bonum est orare sine cessatione, quia nescitis quando vitam istam finiatis. Ego autem rogo vos ut oretis pro me, ut Dominus meus Jesus Christus acceptabilem me dignetur habere, et me humilem ancillam suam introducere dignetur in aulam sanctam suam, et provideat cursum agonis mei, ut non me vincat inimicus. Et cum dedisset omnibus pacem, iterum oravit ad Domininum dicens: Domine Deus, pater omnium, amator fidei,[1] qui non tradis figuram tuam in manus inimicorum tuorum, miserere mei et auxiliare mihi, et cum pace suscipe spiritum meum Domine. Et cum hoc in oratione diceret decollata est.[2]

21. Post paucum autem tempus quædam mulier Sephonia senatrix[3] transiens per civitatem Nicomediensem, et veniens ad urbem Romam, tulit corpus B. Julianæ, et condiens cum aromatibus et linteaminibus pretiosis[4] cum veniret ad urbem, exsurgens tempestas valida, abiit navis usque ad fines Campaniæ. Posita est autem B. Juliana prope territorium Puteolanum, ubi habet mausoleum uno milliario a mari.

22. Præfectus autem Eleusius cum navigasset in suo

[1] G, *Filii*. In C the prayer reads, *Benedictus Dominus, qui non dedit nos in opprobrium inimicis nostris, miserere mei et auxiliare mihi, et in pace suscipe spiritum meum.*

[2] G, H, B, *tradidit animam Deo.*

[3] So Max, Mar, C; G, B, *Suffragoria senatoria;* another B, *Suffrago senatoria;* S, *Sophia;* another MS., *suffragatu senatorio;* Petrus, in the *Alia Vita, Sophronia.*

[4] Some MSS. add, *in locellum.*

suburbano, venit tempestas valida et mersit navem ipsius, et mortui sunt viri numero viginti quatuor;[1] et cum aqua jactasset eos in locum desertum ab avibus et feris corpora eorum sunt devorata.[2] Passa est autem B. Juliana die decima quarta kalendarum Martiarum[3] a præfecto Eleusio, regnante Domino nostro Jesu Christo, cui est gloria in secula seculorum. Amen.

[1] H, *triginta duo.*

[2] M, *Prefectus autem cum navigasset in suburbanum, venit . . . dimersit . . . sunt numero XXX et IV viri, . . . eos ad locum desertum jactasset, . . . ipsorum devorata sunt.*

[3] Some MSS., *vii Id. Febr.* (Feb. 7); C, *v Id. Febr.* (Feb. 9).

Correspondence of the Poem to the Acta S. Julianae

Poem	Acta	Poem	Acta
1–57	§1	454–530	§11
58–160	§2	530–558	§12
160–183	§3	* * * * * *	
184–233	§4	559–568	§17
233–242	§5	569–606	§18
242–286	§6	607–634	§19
287–315	§7	635–671	§20
315–363	§8	671–688	§22
364–417	§9	688–695	§21
417–453	§10	695–731	——

Notes

1. The division into three parts, corresponding to the three chapters in the *Acta* as published by Bolland, has no MS. authority, but is due to Grein. Thorpe, Ettmüller, and Gollancz divide the poem into seven parts, beginning with lines 1, 105, 225, 345, 454, 559, and 607. Although this latter division is indicated in the MS., it has not much else to commend it, and can hardly have been intended by the author.

4. ārlēas cyning. The secondary stress on *-lēas* compensates metrically for the shortness of the second arsis. Cf. 388b, 531a, 628a, 661a, 692a.

19. rondburgum. As *rond* = *scyld*, the compound is equivalent to *scildburg* (*Mal.* 242, *Jud.* 305), 'phalanx, *testudo*.'

23. wēoh. The original stem-vowel is *ī*, as shown by Gothic *weihs*. The *ēo*, due to loss of *h* and contraction in the oblique cases (Sievers[3], 114. 3), has been substituted also in the uncontracted cases.

25. Heliseus. See variants to the *Acta* § 1. Helisæus is the Latin form of the name of the prophet Elisha. In the poem this word alliterates with words beginning with a vowel; the *h* is not pronounced. The same is true of *Herode*, 293.

27b. = *Bēow*. 232b. *Fyrwet*, in the present passage, Cosijn would translate *impatience*, with reference to l. 40.

28. Iulianan. This word alliterates, throughout the poem, with words in *g*, before either a palatal or a guttural vowel or even another consonant, showing that *g* was regularly pronounced as a spirant.

34. from hogde. *From* bears the stress, and is hence an adverb, not a prefix.

36. māþþumgestealdᵹ. Literally, 'possession of treasure,' for 'treasure'; similarly *æhtgestealdum*, 115.

47. swencan. Previous editions have a comma after this word, and a colon after *Hlēo*.

49. gearo. Used with the genitive in *Bēow.* 2118.

57. onwende. *on-* from *ond-*; see the article *ond-* in the glossary.

73. gerāhte. Sievers[3], 407, n. 11.

86. mǣra. When used with a noun in the vocative, the adjective commonly takes the weak form.

88. swā tō līfe lǣt. *Swā* may be considered here as an adverb, 'likewise,' or as a conjunction, 'or.' No hard and fast line can be drawn between the two uses. Compare *El.* 605b–607a:

> þē synt tū gearu,
> swā līf swā deað, swā þē lēofre bið
> tō gecēosanne.

90. yreþweorg. The MS. is plainly at fault, but no satisfactory emendation has been proposed. Cosijn points out that *þweorh* does not occur as the second member of compounds. Holthausen reads *þweorg*.

91. glædmōd. *Glæd* is used in *Bēow.* as an epithet of princes, 'illustrious.'

104. ēadlufan. Cosijn would translate this by 'riches' (*das liebe Geld*), as more in keeping with the father's real motives. (Cf. *eardlufan*, *Bēow.* 692, lit. 'love of one's abode,' for 'beloved abode.') There is no corresponding passage in the Latin to decide; but *ēadlufan* seems to be used as a synonym of *frīge*.

116. ǣnge. Proposed by Holthausen.

126. þingrǣdenne. Cosijn establishes the meaning of this word in this passage by comparing Bede's *Hist.* (ed. Miller) 170. 23, where *þingung* and *bēn* are used as a synonymous pair.

133. bī mē lifgendre. 'As long as I live.' Cosijn cites the same idiom in Schmid, *Gesetze*, *be lifiendre þāre*, *Æthered* 6. 5 § 1. So also *Gu.* 1207, *bī mē lifgendum*.

190. ealdordōm. Apparently a mistranslation of the Latin, *Ecce principium quæstionis*, due to an association of *principium* with *princeps*, 'ruler.' The real force of the original is, 'This is only the beginning of the ordeal.'

201. lēodgewin. The compound here means no more than the simple *gewin*.

202. dolwillen. Explained by Cosijn as the substantive use of the neuter of an adjective similar to *druncenwillen*, 'ebriosus,' *Cur. Past.* 401. 29. Cf. *druncen*, 'drunkenness,' *Father* 34.

204. wrecan. Sievers (*Beitr.* x. 514) suggests *wrǣcan* from *wrǣc*, 'punishment,' citing *Dan.* 577.

205. þe. Professor Hart would read *þē*, 'because,' an instrumental form similar to *þȳ*. The passages supporting this view are *Blickl. H.* 183. 34, *Orosius* 120. 28 and 132. 14, and especially Alcuin *De Virtutibus* (*Angl.* xi. 386, line 363), where *þē* translates *quia*.

216. gēasne. S. 76, n. 1. The *ēa* is an exceptional palatalization of an *ǣ* arising from *i*-umlaut of *ā*.

219. hē. This reading, suggested by Professor Hart, is supported by line 397. The same change could be made in line 42, but is there less necessary.

229. slege þrōwade. This third scourging (cf. 142, 188) is not found in the *Acta*, in which the corresponding passage reads, *Tunc præfectus jussit eam capillis suspendi. Appensa vero per sex horas clamans dicebat, Christe fili Dei, veni, adjuva me. Tunc præfectus jussit eam deponi*, etc.

233b–234. Cf. *Andr.* 57b–58, *him wæs Crīstes lof on fyrhðlocan fæste bewunden.*

236–237. Compare *Andreas* 1074b–1077a:

> Him sēo wēn gelāh,
> syððan mid corðre carcernes duru
> eorre æscberend opene fundon,
> onhlidan hamera geweorc.

242a. Holthausen transposes: *gesīð singāl.*

242b–243. Cf. *Andr.* 1462b–1463, *þā cōm Dryhten God in þæt hlinræced, hæleða Wuldor.*

244. hæfde engles hīw. Cf. *ii Cor.* xi. 14, 'Satan himself is transformed into an angel of light.'

245b–246a. Cf. *Andr.* 1341–1342, *Ongan eft swā ǣr ealdgenīðla, helle hæftling, hearmlēoð galan.*

253. swā. The meaning is practically 'when'; the Latin has *cum*.

259b. The same idiom in *Beow.* 257, *hwanan ēowre cyme syndon.*

264. wælgrim. Inflected like the simple adjective ; not as a polysyllable. Compare *heardlīcu*, 263.

280. sīe. The change (proposed by Holthausen) is necessary for the metre. This is the only certain occurrence of *sīe* as a dissyllable in the poem.

288. The length of the missing passage was probably 65–75 lines. Its general nature may be determined by consulting the *Acta*, § 7 ; see *Intr.*, p. xxxvi.

289a. = *Chr.* 1681a. The *ealra* of the latter passage has commonly been considered a part of the preceding line ; the transfer was proposed by Sievers and carried out by Cook in his text.

292. Cf. *Chr.* 1112–1113b, *þǣr blōd ond wæter būtū ætsomne ūt bicwōman.*

293. Herode. See note to 25, and *Mat.* xiv. 3–10.

298. Simon. Simon Magus, mentioned in *Acts* viii. 9–24. The story of his conflicts at Rome with the apostles Peter and Paul, and of the martyrdom of the apostles by order of Nero, forms the subject of apocryphal Acts, of which several versions are still extant in both Greek and Latin ; see Lipsius, *Die apokryphen Apostelgeschichten* II. 1–390, Braunschweig, 1887, and for texts, Lipsius, *Acta Petri*, etc., Leipzig, 1891, and Fabricius, *Codex Apocryphus Novi Testamenti*[2], Hamburg, 1719. The story is told in OE. in the fifteenth *Blickling Homily* (ed. Morris, pp. 170–193), in Aelfric's *Homilies* (ed. Thorpe, I. 370–385), and in Wulfstan's *Homilies* (ed. Napier, pp. 98–100). The source of these OE. accounts is the *Acta Petri et Pauli* ascribed to Marcellus, published in Lipsius, pp. 119–177.

304b–306. Nothing in the Latin corresponds to this passage ; it is also out of chronological order. It was probably inserted in order to provide in *Pilatus* a word to alliterate with *Petrus ond Paulus.*

307. Egias. This name does not appear in the *Acta S. Juliancæ*, which have, "*ego sum qui Andream feci tradi in regione Patras.*" Of apocryphal Acts of Andrew there are also several versions ; see Lipsius, *Apostelgeschichten* I. 543–622 ; and for texts Tischendorff, *Acta Apostolorum Apocrypha*, Leipzig, 1851, pp.

105–131, Fabricius, *op. cit.*, pp. 456–515, and Migne, *Patrol. Lat.* 71, coll. 1011–1102. The story of Andrew's trial before the proconsul Aegeas at Patræ in Achaia, and of his martyrdom there, is told in OE. by Aelfric (*Hom.* ed. Thorpe, I. 586–598). The story of Andrew's adventures among the cannibals of "Mermedonia" (poem *Andreas* and nineteenth *Blickl. Homily*) is derived from another work, the apocryphal *Acts of Andrew and Matthew* (Greek text in Tischendorff, pp. 132–166).

307–311b. Cf. *Fates of the Apostles*, 16–22:

> Swylce Andreas in Achagia
> for Egias aldre genēðde;
> ne þrēodode hē fore þrymme ðēodcyninges
> ænīges on eorðan, ac him ēce gecēas
> langsumre līf, lēoht unhwilen,
> syððan hildeheard heriges byrhtme
> æfter gūðplegan gealgan þehte.

310. Cf. *Andr.* 1327, *þæt hē on gealgan his gāst onsende*; *El.* 480, *on galgan his gāst onsende.*

313b. Cf. 494b, *Ic āsecgan ne mæg.* A common formula; cf. *Chr.* 1176b, *þæt āsecgan ne magun*; *Chr.* 219–221a, *nis ænig nū eorl under lyfte, secg searoþoncol, tō þæs swīðe glēaw þe þæt āsecgan mæge*, etc.

321. fæder. According to the Latin, Beelzebub. The demon's own name is Belial.

344. þrāgmælum. One would expect a synonym of *nÿde*; the half-line is probably corrupt.

352–353. ēaðe . . . . gecȳðan. This reading is supported by *El.* 588b–90, *hē þē mæg sōð gecȳðan, onwrēon wyrda gerȳno . . . oð ende forð.*

359. ānes cræfte. The same idiom in *Chr.* 567b, *ānes meahtum.*

368. Previous editions have a comma after *gedwilda* and a semicolon at the end of the line.

378. ond. Translate by 'if.' For this use of OE. *ond*, see J. M. Hart in *Mod. Lang. Notes* xvii, p. 231. Although later commonly distinguished by being written *an*, this is the same word as the ordinary *and*; the conditional idea lies in the optative which follows.

Previous editions have a comma after *gelēafan* and a colon after *fremman* (380).

382–413. The metaphorical character of this passage is due to Cynewulf; the Latin original is literal and matter-of-fact. There is apparently an echo of *Ephes.* vi. 10–19.

402. bið se torr þȳrel. A condition expressed by inversion, without *gif*. See Matzner, *Engl. Gram.* II. 485, and Mather, *Conditional Sent. in OE.*, p. 26.

408. tō fremman. The uninflected infinitive is found accompanied by *tō* in 557 and (as amended by Sievers) 569. Other passages in which this construction occurs are *Chr.* 1555; *Dan.* 76; *Ax.* 37; *Phoen.* 275; *Seaf.* 37; *Bēow.* 316, 2556; *Gu.* 502 (list taken from Cook's note to *Chr.* 1555).

410. mānþēawum. For this emendation, cf. *El.* 929, *ond mānþēawum minum folgaþ*. The expression occurs in similar connection: a devil is speaking of an apostate (Julian).

471. oroð. Suggested by Hart, *Mod. Lang. Notes* xvii, p. 232. *Sol.* 221a has *ðurh āttres oroð*.

474–475. him lāsta wearð sīþast gesȳne. Cosijn cites *Bēow.* 1403 and 2947 for *gesȳne* serving as predicate.

481b–483a. This passage is not in the same place as its Latin original, *alios appendi*, which follows *alios in ignem misi* (= 473–475).

482. hyra drēorge. Grein's *heorudrēorge*, the adjective from *heorudrēor*, '(sword-)blood,' is accepted by Holthausen. It occurs, *Bēo.* 935, 1780, 2720; *Andr.* 998–1083; *El.* 1214. But Cosijn cites *Heliand* 4155, *drōrag sterban*, and the half-line as it stands is no weaker metrically than many others in the poem; e.g., 358b.

485. ealde æfþoncan. As corrected, this half-line = *Judith* 265a.

491. Godes tācne. In the Latin, *signaculum Christi*, that is, the sign of the cross.

492. þā. It is not possible to make good sense out of the reading of the MS.

496. ǣr ond sīþ. This formula, literally 'before and after,' is commonly to be translated 'early and late.' Cf. 548, 710.

510. næs. The half-line has been brought into agreement with 518b. Cf. also 513.

511 and 519. þe. This reading is not an alteration, but a different interpretation, of the MS., which has a crossed *þ*.

515. wītgena. Previous editions have a comma after this word and a colon after *unmǣte* (517).

531a. Cf. note to 4a.

536. hǣþenne. Logical gender, not in accord with *dēofol*.

549. wīf. This change is imperative. *Ænig* requires a neuter noun; *gelīc* is not used with *wið*; a preposition *wið* would be unstressed and consequently would not alliterate.

557. tō secgan. See note to 408.

558. The lost passage represented the *Acta* §§ 13, 14, 15 and part of 16. The scale of the poem varies too greatly from one passage to another to enable us to judge whether only one leaf has been lost, or more. See *Intr.*, p. xxxvii.

563–564. cwōm blīcan. A common idiom in OE. poetry: a verb of motion followed by a complementary infinitive; thus, *Gen.* 2849, *Gewīt þū ofestlīce, Abraham, fēran*; *Bēow.* 1644, *Dā cōm in gān ealdor þegna*; *Brun.* 53–55, *Gewiton him þā Norðmenn . . . Dyflin sēcan*; etc.

569. Cf. *Andr.* 1659, *þæt wæs þām weorode weorc to gepoligenne* (MS. *weor*, Kluge *weorc*, Wülker, *weorce*); *Bēow.* 1417b–1419, *Denum eallum wæs, winum Scyldinga, weorce on mōde tō gepolianne, ðegne monegum.* The change from *polianne* to *polian* is necessary for metrical reasons (Sievers, *Beitr.* x. 482). For *tō* with the infinitive, see note to 408.

570. = *El.* 978 (*hīe . . meahton*). *þǣr* is to be translated by 'if,' *i.e.*, 'if only!','would that!'. For *þǣr* in this sense, cf. *Chr.* 1312, *Soul* 142; for *þǣr* introducing conditional clauses, cf. *Bēow.* 797, 1835; *Gen.* 388; *Chr.* 753, 1106; *El.* 838, and for examples in prose, Mather, *Conditional Sent. in OE.* p. 40, n. 2.

576. wīges wōmum. Cf. *El.* 18b–19a, *Him wæs hild boden, wīges wōma. Wōma* was probably used of some kind of incantation; Ōmi (*Gylfaginning* 3, *Grimnesmal* 49) was one of the names of Woden, the great master of magic. Without the authority of his original, Cynewulf seems to declare that after the cauldron has been made, the prefect has charms sung about it, of a sort used against an enemy.

576–577. wudubēamum, holte. *Bēam* ordinarily means 'tree,' and *holt*, 'grove'; the common word for 'wood,' the material, is *trēow*.

589–594. Cf. *Andr.* 1469–77:

> 'Ārās þā mægene rōf, sægde Meotude þanc,
> hāl of hæfte heardra wīta;
> næs him gewemmed wlite nē wlōh of hrægle
> lungre ālȳsed nē loc of hēafde,
> nē bān gebrocen, nē blōdig wund
> līce lenge, nē lāðes dæi
> þurh dolgslege drēore bestēmed,
> ac wæs eft swā ǣr þurh þa æðelan miht
> lof lǣdende ond on his līce trum.'

Dan. 437–440:

> næs hyra wlite gewemmed nē nǣnig wrōht on hrægle,
> nē feax fȳre beswæled, ac hīe on friðe Dryhtnes
> of ðām grimman gryre glade treddedon,
> glēawmōde guman on gāstes hyld.

605. hine. *Dēon* ordinarily takes the dative. Klaeber corrects to *him*.

610. inwitrūne. The OE. *inwit*, 'hate,' has no connection with the ME. *inwit*, 'conscience.' It seems to be a borrowing, hard to account for, of the Latin *invidia*.

621. þæt. Professor Hart would prefer to interpret the crossed *þ* as standing for *þǣr*.

635. londmearce nēah. The Latin has simply, *Et cum ducta fuisset ad locum ubi decollanda erat.* The English version seems to record the trace of some old custom. In the OFr. *Vie Sainte Juliane* and in the ME. *Seyn Julian* she is led without the town to die: "Ge vos commant ke l'en menez De fors la ville en cez preiz" (1199–1200); "*And* smyt of hire heved wiþþoute þe toun" (186).

636. ond. Hart, *Mod. Lang. Notes* xvii, p. 231, suggests that *ond* is here equivalent to *usque* ('even').

647–654. The author of the *Acta*, whom Cynewulf here follows, is echoing the language of *Luke* vi. 47–49.

649. gefæstnige. This pres. opt. pl. in *-e* is in accordance with the Northumbrian dialect in which the poem was originally written, but as the case is isolated, it may be due only to an accidental omission of final *n* by the copyist.

658. frofre. Holthausen declares this restoration metrically impossible, and suggests *friðes* or **gefēan.**

678–679. xxx wæs ond feowere. See the variants to the *Acta* § 22. The number 34 is also given by the ME. *Liflade* (both versions, pp. 78, 79), the ME. *Seyn Julian* (l. 221), and the MHG. *Juliana* (l. 621).

692a. Cf. note to 4a.

688–695. Ungelīce wæs, etc. Instead of following the *Acta*, which relate that Juliana's body was taken to Pozzuoli by Sophia, or Sephonia, Cynewulf implies that Juliana was buried at Nicomedia, which remained her burial-place to his own day, — a most curious departure from his authority.

691. burgum. Plural in the sense of the singular. Cf. *on burgum* (*Ps.* liv. 8), translating *in civitate;* the King James version has, "in the city" (numbered lv. 9). Similarly, Guthlac's body is said to rest, *burgum on innan* (*Gu.* 1341), and the same phrase is used parallel with *in Ierusalem*, *El.* 1056.

697–712b. Printed, with modern version, by Kemble in his article *On Anglo-Saxon Runes*, in *Archæologia* xxviii. 363 (1840), in connection with his discovery of the name of Cynewulf in the runes of *Christ*, the *Elene* and *Juliana*. Kemble wrote, "Not content with having once already given us this acrostic of his name, the poet repeats it at a later period in the Exeter book, and in a manner which renders it very difficult to translate the lines, so great is their obscurity. [After giving the passage, with a modern English version:] It is evident here that the poet literally means to use the letters that make up his name, and that he does not introduce them as words, which he had done in the passages previously quoted." Kemble's excerpt and translation and the substance of his remarks were repeated by Thomas Wright, *Biographia Britannica Literaria: Anglo-Saxon Period*, pp. 504–5 (1842).

701. uncȳðgu. This emendation, suggested by Professor Hart, restores the sense. It is supported by *El.* 724a, *elnes oncȳðig.*

704–708. ᚻ . . ᛗ . ond . ᛉ ., etc. Kemble's comment on these runes has been quoted (note to 697–712b). Grein went a little further: "These runes have here the value of mere letters of the alphabet, but in such a manner that each of the three

groups (C Y and N; E W and U; L F) figures by itself as a substitute for the name in full.'' It was left to Trautmann (*Anglia* xvi. 219 ff.; *Kynewulf* 45–47) to formulate the principles in accordance with which runes are used in OE. poetic ciphers, and to furnish for the present passage an interpretation based on these principles (*Kynewulf* 47–50). The practice with regard to runes, as determined from cases where there can be no doubt of the interpretation, is as follows: (1) A rune may be used singly as the equivalent of its name (as M for *mon*, *Ruin* 24), or of a word beginning with the same sound (as W for *weard*, *El.* 1090); runes may be used in groups to signify the words which they spell (as S R O H for *hors*, *Rid.* xx. 1–2), or the words which they spell in part (as W I for *wicg*, *Rid.* lxv. 1). (2) Runes stand always for nouns. (3) The case is always nominative or accusative. (4) Groups of three or more runes always stand for the words which they spell. (5) Words represented by single runes must meet the metrical requirements of their half-line. Trautmann then interprets C Y N as *cyn*, '[man]kind'; E W U as *ēwu*, North. for WS. *ēowan*, 'the sheep'; L F as *līcfæt*, 'the body' (*Gu.* 1063, 1343). His solution is corroborated by the plural number of *ācle* and *bīdaþ*, contrasting with the singular of *hweorfaþ* and *beofaþ*; *þah*, which must be changed to agree with *ēwu*, is equally inconsistent with *ācle* and *bīdaþ*, so that it affords no evidence against the solution.

707 = *Chr.* 803 (in the runic passage).

709b–710a. These two half-lines are transposed in the extract printed by Kemble and Wright.

731. Amen. So at the end of *El.*, of *Chr.* part 1, of *Seafarer*, of *Men's Moods*, and of three *Prayers*.

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Glossary

[The order of words is strictly alphabetical, æ coming between ad and af, but initial ð following t. Both ð and þ are represented by ð. Roman numerals indicate the class of ablaut verbs; wi., etc., that of the weak verbs; rd., the reduplicating; prp., the preteritive present verbs; anv., the anomalous verbs. When the designations of mood and tense are omitted, 'ind. pres.' is to be understood, unless some other designation has just preceded; when of mood only, supply 'ind.' if no other has preceded, otherwise the latter.]

A

ā, adv., *ever*: 183.

āblendan, wi. w. acc., *make blind*: pret. 1sg. āblende, 469.

ac, conj., *but*: 85, 153, 385, 388, 393.

āclian, *see* geāclian.

ācol, adj., *terrified*: np. ācle, 586, 706. [Cf. Ger. *Ekel.*] *See* geāclian.

ācwellan, wi. w. acc., *kill*: inf. 303.

ācweðan, v. w. acc. *speak, utter*: pret. 3sg. ācwæð, 45, 143, 631, [640]. [MnE. *quoth.*]

ācyrran, wi. w. acc., *turn*: pres. 2sg. opt. ācyrre, 139; ptc. ācyrred, 411. [cierr, 'turn.']

ād, m., *funeral pile*: as. 580.

Adam, m., *Adam*: ns. 500.

æ, f., *law, wedlōck*: ds. æ, 297, 411; as. æ, 13. [Cf. Ger. *Ehe.*]

ædr, f., *vein*: gp. ædra, 478. [Cf. Ger. *Ader.*]

ædre, adv., *forthwith*: 231.

æfre, adv., *ever*: 81. *See* næfre.

æfremmend, adj., *doing righteousness*: vpm. æfremmende, 648.

æfter, adv., *afterward*: 197.

æfter, prep., *after*; *according to*; *about*: w. dat. 11, 78, 161, 199, 527, 554, 660.

æfðonca, wm., *grudge*: ap. æfþoncan, [485].

æghwæs, adv., *entirely*: 434, 552, 593. [gsn. of **æghwā**, 'each, every.']

æghwonan, adv., *on all sides*: 580.

æht, f., *wealth, possessions*: dpl. æhtum, 37. [**āgan.**]

æhtgestealdᵹ, n., *wealth*: dp. æhtgestealdum, 115. [Cf. Goth. *staldan*, 'possess.']

æhtspēdig, adj., *rich*: comp. nsm. æhtspēdigra, 101. [**spēd**, 'success,' from **spōwan**, 'succeed.']

æhtwelig, adj., *rich*: nsm. 18.

ælan, *see* **onælan.**

ælde, mpl., *men*: gp. ælda, 727.

ælmihtig, adj., *almighty*: nsm. 658; vsm. 273.

ænig, adj., pron., *any, any one*: nsm. ænig, 218, 510, 513, 518; asm. ænigne, 382; asf. ænge, [116]; asn. 548. [**ān.**]

***æpplian**, w2. trans., *emboss*: ptc. asn. æpplede, 688. [**æppel**, 'apple.']

ær, adv., *before, formerly, of old*; sup., *first*: 75, 120, 145, 192, 197, 304, 453, 496, 542, 548, 559, 616, 634, 710, 713; sup. ærest, 164, 403, 430.

ær, conj., *before*: 255, 457, 520.

ærgewyrht, n., *former deed*: ip. ærgewyrhtum, 702.

æring, f., *daybreak*: ds. æringe, 160.

ær ðon, conj., *before*: ær þon, 677.

æt, prep., *at, at the hands of*: w. dat. 81, 82, 239, 274, 397, 442, 656, 659.

ætgædre, adv., *together*· 292. [**geador.**]

æðele, adj., *noble*: nsf. wk. æþele, 175; nsn. wk. æþele, 209; gsn. æþeles, 18; asn. æþele, 273; comp. nsm. æþelra, 101. [Cf. Ger. *edel*; MnE. *Ethel.*]

æðeling, m., *prince, noble*: ns. 58, 164; gs. æþelinges, 37; gp. æþelinga, 730.

æðelu, npl., *kin, origin*: np. æþelu, 286.

Affricanus, m., *Africanus, the father of St. Juliana*: ns. 158.

āfōn, rd. trans., *capture*: ptc. āfongen, 320.

āgælan, wi. w. acc., *impede*: inf. 397.

āgalan, vi. w. acc., *sing*: pret. 3sg. āgōl, 615.

āgan, prp. w. acc., *possess, have*: 2pl. āgun, 658; pret. 3sg. āhte, [44]; inf. 518, 646. [MnE. *owe*.]

āgend, m., *ruler, possessor*: ns. 223.

āgende, *see* **folcāgende**.

āgiefan, v. w. acc., *give, render, pay*: pret. 3sg. āgeaf, 105, 117, 130, 147, 159, 175, 319; inf. 529.

āglæca, wm., *monster, demon*: ns. 268, 319, 430.

āhebban, vi. w. acc., *raise, elevate, instigate*: pret. 3sg. āhōf, 4; inf. 228. [MnE. *heave*.]

āhlyhhan, vi. intr., *laugh*: pret. 3sg. āhlōg, 189.

āhōn, rd. w. acc., *hang*: pret. 3sg. āhēng, 305; inf. 228, 309.

āhwyrfan, wi. w. acc., *turn, lead aside*: opt. 1pl. āhwyrfen, 327; inf. 360.

āhyldan, wi. trans., *ward off, avert*: ptc. āhylded, 171.

ālædan, wi. trans., *lead away*: ptc. ālæded, 670.

ālætan, rd. w. acc., *give up*: pret. 3pl. ālēton, 477, ālētan, 483.

ālȳsan, wi. trans., *release*: ptc. ālȳsed, 612. [Cf. lēas.]

amen: appended to poem, after line 731, of which it is not a part, as shown by the metre.

ān, adv., *alone*: 104.

ān, num. adj., *one, alone, sole*: nsm. wk. āna, 562; gsm. ānes, 359; dsm. ānum, 155; dsf. ānre, 626. *See* **nān**, **on ān**.

an, *see* **on**.

Andreas, m., *Andrew*: as. 308.

ānforlætan, rd. w. acc., *abandon, reject*: pret. 3pl. ānforlēton, 502. *See* **ān**, adv., and **forlætan**.

ānig, adj., *only*: nsf. wk. ānge, 95.

ānnes, f., *unity*: ds. ānnesse, 727.

ānræd, adj., *of single purpose, resolute*: nsm. 90; nsf. 601.

ār, f., *favour, mercy*: as. āre, 81; gp. ārna, 715. [Cf. Ger. *Ehre.*]

ār, m., *messenger*: ns. 276. [Cf. MnE. *errand.*]

ārærān, wi. trans., *rear, erect*: ptc. ārāred, 498.

ārāsian, w2. trans., *overtake*: ptc. ārāsad, 587. [Cf. rǣs, 'rush.']

āreccan, wi. w. acc., *recount*: inf. 314.

ārlēas, adj., *impious*: nsm. 4.

āsecgan, w3. w. acc., *tell*: inf. [313], 494.

āsettan, wi. w. acc., *take down*: inf. 231.

āstīgan, i. intrans., *ascend, arise*: pret. 3sg. āstāg, 62. [Cf. Ger. *steigen.*]

āswebban, wi. w. acc., *put to death*: inf. 603. [Cf. **swefan**, 'sleep.']

āttor, n., *poison*: gs. āttres, 471. [Cf. Ger. *Eiter.*]

āðum, m., *son-in-law*: ns. āþum, 65. [Cf. Ger. *Eidam.*]

āwyrgan, wi. trans., *curse*: ptc. asm. āwyrgedne, 617; vsm. āwyrged, 211. [Cf. **wearg**, 'outlaw.']

B

bædan, *see* **gebædan.**

bælfȳr, n., *pyre, funeral fire*: gp. bǣltīra, 579. [**bǣl**, 'pyre.']

bælwylm, m. f., *surging of fire*: ds. bǣlwylme, 336.

bǣm, *see* **bēgen.**

bærnan, wi. w. acc., *burn*, pret. 3pl. bærndon, [16]. *See* **onbærnan.**

bæð, n., *bath*: ns. 581.

bānloca, wm., *body*: np. bānlocan, 476. [**bān**, 'bone'; **loca**, 'coffer.']

beadu, f., *battle*: ds. beaduwe, 385.

bēag, m., *ring, bracelet*: ap. bēagas, 687. [**būgan.**]

beald, adj., *bold*: nsm. 388. *See* **unbeald.**

bealdlīce, adv., *boldly*: 492, 519.

bealdor, m., *prince, chief*: ns. 568.

bealo, n., *injury, evil*: as. 211; gp. bealwa, 312.

bealosearo, n., *evil, snare*: ip. bealosearwum, 473.

bealoðonc, m., *wicked thought*: ip. bealoþoncum, 469.

bēam, m., *tree*: as. 228, 309. [Cf. Ger. *Baum.*] *See* **wudubēam.**

bearn, n., *child*: as. 666; vs. 266. [Cf. **beran.**]

bēgen, adj., *both*: npm. bēgen, 64; npn. būtū, 292; dp. bǣm, 503.

behlīdan, I. trans., *close*: ptc. behliden, 237. [hlīdan, 'cover'; cf. MnE. *lid.*]

belgan, III. refl. w. acc., *become angry*: pret. 3sg. bealg hine, 185. *See* **gebelgan.**

bend, m. f. n., *bond*: ip. bendum, [519], 535, 625.

bēodan, II. w. dat., *command*: 2sg. bēodest, 463; inf. 265. *See* **bibēodan.**

beofian, w2. intr., *tremble*: 3sg. beofaŏ, 708. [Cf. Ger. *beben.*]

bēon, *see* **wesan.**

bēor, n., *beer*: is. bēore, 486.

beorgan, III. w. dat. and acc., *avert from*: opt. 2sg. burge, 266.

beorht, adj., *bright*: asm. beorhtne, 503.

beorma, wm., *yeast, ferment*: is. beorman, 396. [MnE. *barm.*]

beorn, m., *man, warrior*: gs. beornes, 41; gp. beorna, 272, 469.

beornan, *see* **forbeornan.**

bēorsetl, n., *beer-bench*: ds. bēorsetle, [687].

bēot, n., *boast, threat*: ip. bēotum, 176. [*bī-hāt.]

bēotian, w2. w. acc., *boast, threaten*: pres. 2sg. bēotast, 137.

bēotword, n., *boasting, threatening word*: ip. bēotwordum, 185.

beran, IV. w. acc., *bear; cherish*: 1sg. bere, 367; pret. 3sg. bær, 28. *See* **geberan, ymbberan.**

betra, *see* **gōd.**

bī, prep., *by*; w. ptc. phrase (133), *while*: w. dat. 133, 227, 720, 728.

bibēodan, II. trans., *command*: pret. 3sg. bibēad, 232, 294, 577; ptc. biboden, 11.

bicuman, IV. w. acc., *befall, overcome*: pret. 3sg. bicwōm, 525.

bidǣlan, W1. trans., *deprive*: ptc. (w. gen.) bidǣled, 390, 681. [dǣlan, 'divide'; cf. dǣl, 'share.']

bīdan, I. trans., *await*: 3pl. bīdað, 706.

biddan, V. w. acc., *entreat*: 1sg. bidde, 718; opt. 3sg. bidde, 721; imp. 2pl. biddað, 666; inf. 272, 278.

bīdsteal, m. or n., *place of waiting*: as. bīdsteal gifeð, *stands at bay*, 388.

biēode, *see* **bigān.**

bifēolan, III. trans., *hide; give over, commit*: ptc. (as if IV.) bifolen, 417; w. dat. and acc., pret. 1sg. bifealh, 481.

bifōn, rd. trans., *encompass*: ptc. bifongen, 350.

bigān, anv. trans., *worship*: pret. 3sg. biēode, 208.

bīgong, m., *extent, compass*: as. 112.

bigongan, rd. (also wk.) w. acc., *worship*: 2sg. bigongest, 121, opt. 3sg. bigonge, 110. *See* **bigān.**

bihēawan, rd. w. acc. and ins. (hēafde), *behead*: inf. 295.

bihelmian, W2. trans., *cover*: ptc. bihelmad, 241.

bihlǣnan, W1. w. acc., *surround, set about*: inf. [577].

bihlyhhan, VI. w. acc., *laugh at, rejoice over*: inf. 526.

bilecgan, W1. trans., *cover*: pret. 3sg. bilegde, 519. [lecgan, 'lay,' from licgan.]

bilwit, adj., *innocent, pure*: asm. bilwitne, 278. [Cf. Ger. *billig*.]

bindan, III. w. acc., *bind*: opt. 3pl. binden, 336. *See* **gebindan.**

binēotan, II. w. acc. and ins., *deprive of*: inf. 604. [nēotan, 'use.']

bisencan, W1. trans., *sink*: ptc. npm. bisencte, 479. [Cf. sincan, intr., 'sink.']

bisēon, V. intr., *look, regard*: pret. 3sg. biseah, 627.

bisgu, *see* **bysgu.**

bisponan, VI. w. dat., *in-*

stigate: pret. 1sg. (as if rd.) bispēon, [294].

biswīcan, 1. w. acc., *delude*: pret. 1sg. biswāc, [302].

bite, *see* **sweordbite**.

biter, adj., *bitter*: apm. bitre, 405. [Cf. **bītan**, 'bite.']

biðencan, w1. w. acc., *contemplate*; *entrust*: 1sg. biþence, 155; 2sg. biþencest, 52.

biðurfan, prp. w. gen., *need*: 1sg. biþearf, 715.

biweddian, w2. trans., *betroth*: ptc. biweddad, 33. [Cf. **wed** (**d**), 'pledge.']

biwindan, III. trans., *wind*, *bind up*: ptc. biwunden, 234.

biwyrcan, w1. w. acc., *make*: inf. 575.

blǣd, 'blast,' *see* **fǣrblǣd**.

blǣd, f., *blossom*: as. blǣd, 168. [Cf. **blōwan**, 'bloom.']

blendan, *see* **āblendan**.

blēo, n., *appearance*: as. 363. [Variant of **bleoh**, MnE. *blee*.]

blētsian, *see* **ungeblētsod**.

blīcan, 1. intr., *gleam*: inf. 564.

blind, *see* **hygeblind**.

blissian, *see* **geblissian**.

blīðe, adj., *joyful*: ip. blīþum, 165.

blōd, n., *blood*: ns. 292; as. 7; is. blōde, 476.

bōccræftig, adj., *learned in the Scripture*: ap. bōccræftge, 16.

bodian, w2. trans., *announce*: 3sg. bodaþ, 276. [Cf. **boda**, 'messenger,' and **bēodan**.]

bold, n., *house*: ds. bolde, 41, 114.

boldwela, wm., *housetreasure*: as. boldwelan, 503.

-bora, *see* **mundbora**.

bord, n., *shield*: as. 385.

brād, adj., *broad*: nsn. 8.

breca, *see* **wiðerbreca**.

brecan, IV. w. acc., *break*; *overcome*: pret. 3sg. bræc, 27. *See* **forbrecan**.

bregd, *see* **nearobregd**.

bregdan, *see* **forbregdan**.

brego, m., *prince*, *lord*: ns. 666.

brēost, n., *breast*: dp. brēostum, 535.

brēostsefa, wm., *breast*, *soul*: as. brēostsefan, 405.

brēotan, II. w. acc., *break, dash to pieces*: pret. 3pl. (as if rd.) brēotun, 16. [Cf. MnE. *brittle* and Ger. *Brosam.*]

bringan, WI. w. acc., *bring*: inf. 114. *See* **gebringan.**

brōga, wm., *terror, harm*: as. brōgan, 376. *See* **wītebrōga.**

brond, m., *fire*: dp. brondum, 581. [Cf. **beornan**, 'burn.']

brōðor, m., *brother*: dp. brōþrum, 312.

brȳd, f., *bride*: as. 41. [Cf. Ger. *Braut.*]

brȳdguma, wm., *bridegroom*: ns. 165; ds. brȳdguman, 100.

brȳdlufu, wf., *bridal affection*: as. brȳdlufan, 114.

bryne, m., *burning, fire*: as. 473. [Cf. **beornan**, 'burn.']

bryrdan, *see* **in-, onbryrdan.**

būgan, II. intr., *bend*; *yield*; *flee*: inf. 385. *See* **gebūgan.**

burg, f., *town, stronghold*; *troop, throng* (11): ds. byrig, 545, 665; dp. burgum, 11, 691. [Cf. **beorgan.**] *See* **rond-, wynburg.**

būtan, conj. w. opt., *unless*: 197; būton, 179.

būtan, prep., *without*: w. dat. 183, 359, 491, 584. [Cf. **bī, be-**, and **ūtan.**]

būtū, *see* **bēgen.**

-byrd, *see* **mundbyrd.**

byrlian, w. dat. and acc., *pledge, proffer*: pret. 1sg. byrlade, 486. [Cf. **byrele**, 'cup-bearer.']

byrnan, WI. intr., *burn*: ptc. nsm. byrnende, 373.

bysgu, f., *care, misery*: gp. bisga, 625. [Cf. MnE. *busy.*]

C

carcern, n., *prison*: gs. carcernes, 236; ds. carcerne, 233. [< Lat. *carcer*, with influence of OE. **ærn**, 'house.']

ceargealdor, n., *song of care*: gp. ceargealdra, 618. [Cf. **cearu**, 'care,' and **galan.**]

cearig, *see* **gnorn-, hreow-, sorgcearig.**

ceaster, f., *city*: ds. ceas-

tre, 21. [< Lat. *castra*, 'camp.']

cempa, wm., *warrior*: ns. 290; as. cempan, 383, 395; ap. cempan, 17. [Cf. **comp**, 'battle,' < Lat. *campus*.]

cennan, wr. trans., *bestow*: ptc. cenned, 24.

cēosan, *see* **gecēosan**.

circe, wf., *church*: ap. circan, 5. [< Gr. κυριακόν.]

clǣne, adj., *clean, pure, free from* (w. gen.): asm. 31; asf. 565, 613; gp. clǣnra, 420. *See* **unclǣne**.

cleofa, *see* **nȳdcleofa**.

cleopian, w2. intr., *call out*: pret. 3sg. cleopade, 618; inf. cleopian, [271].

clūstor, n., *bar, bolt*: ds. clūstre, 236. [< Lat. *claustrum*.]

cnāwan, *see* **gecnāwan**.

Commedia, f., *Nicomedia in Bithynia*: ds. 21.

condel, f., *candle*: ns. 454. [< Lat. *candēla*.]

corðor, n., *troop, host*: ds. corþre, 618.

cræft, m., *power*; *artifice*: is. cræfte, 359, 392; ip. cræftum, 480. *See* **wundorcræft**.

cræftan, *see* **gecræftan**.

cræftig, *see* **bōccræftig**.

Crīst, m., *Christ*: gs. Crīstes, 31, 139, 233, 299, 303, 411; ds. Crīste, 259, 420, 605.

Crīsten, adj., *Christian*: ap. Crīstne, 5.

cuman, iv. intr., *come*: pret. 3sg. cwōm, 242, 563, 614. *See* **bicuman**.

cumbolhaga, m., *hedge of banners*: ds. cumbolhagan, 395. [**cumbol**, 'banner'; **haga**, 'hedge.']

cumbolhete, m., *hatred*: as. 637. [**cumbol**, as symbol of warfare.]

cunnan, prp. w. acc., *know*: pret. 3sg. cūþe, 33, 606; 1pl. cūþon, 75.

cūðlīce, adv., *manifestly*: 411. [**cūð**, 'known'; cf. **cunnan**.]

cwalu, f., *death, murder*: ds. cwale, 289, 613. [Cf. **cwelan**, 'die.'] *See* **feorhcwalu**.

cwānian, w2. w. acc., *bewail*: inf. 537. [Cf. Goth. *qáinōn*.]

cwealm, m. n., *death*: ns. 605; as. 493. [Cf. **cwelan**, 'die.']

cwellan, wr. w. acc., *kill*: pret. 3sg. cwealde, 5; inf. 637. [**cwelan.**] *See* **ācwellan.**

cwelman, wr. w. acc., *kill*: pret. 3pl. cwelmdon, 15.

cwēman, wr. w. dat., *please, conciliate*: inf. 252. [Cf. Ger. *bequem.*] *See* **gecwēman.**

cweðan, v. w. acc., *speak*: pret. 3sg. cwæð, 92. *See* **ā-, oncweðan.**

cwide. *See* **hlēoðor-, leahtor-, tēoncwide.**

cyme, m., *coming*: *ns.* 259; ds. 161.

cyn, n., *race*: ns. 644; in runes, 704; gs. cynnes, 18, 470, 551, 680, 719; ds. cynne, 509, 727; as. 432. *See* **moncyn.**

cyning, m., *king*: ns. 4, 224, 322, 516, 704; as. 289, 437, 544, 716; gp. cyninga, 279, 289. *See* **heofon-, rodor-, wuldorcyning.**

cyrran, *see* **ā-, on-, oð-cyrran.**

cȳðan, *see* **gecȳðan.**

cȳðig, *see* **uncȳðig.**

D

dǣd, f., *deed*: gp. dǣda, 725; dp. dǣdum, 707; ap. dǣde, 52; ip. dǣdum, 13. [Cf. **dōn.**] *See* **firen-, gēo-, wom-, yfeldǣd.**

dǣdhwæt, adj., *valorous*: ap. dædhwate, 2.

dæg, m., *day*: ds. dæge, 723; gs. dæges, 230; as. 495, 694; dp. dagum, 2. *See* **gewindæg.**

dǣlan, *see* **bidǣlan, gedǣlan.**

daraðhæbbende, adj., *spear-bearing*: nsm. 68. [Cf. MnE. *dart* (from Fr.).]

dēaf, adj., *deaf*: dp. dēafum, 150. [Cf. Ger. *taub.*]

dēað, m., *death*: ns. 256; ds. dēaþe, 87; is. dēaþe, 125. [Cf. Ger. *Tod.*]

dēma, wm., *judge*: ns. 249, 594, 602, [707]; gs. dēman, 256.

dēman, wr. trans., *ad-*

judge: imp. 2sg. dēm, 87; *announce*: inf. 2. [Cf. dōm.]

dēmend, m., *judge*: ns. 725.

dēofol, n., *devil*: ns. 460, 629; as. 288, 534; dp. dēoflum, 221. [< Lat. *diabolus*.]

dēofolgield, n., *idol*: ap. 52; dp. dēofolgieldum, 150.

deolfan, *see* **gedeolfan**.

dēop, adj., *deep*, *profound*: asm. dēopne, 301; asn. 431. [Cf. Ger. *tief*.]

dēor, n., *beast*: ns. 597; gp. dēora, 125. [Cf. Ger. *Tier*.]

deorc, adj., *dark*: ip. deorcum, 460.

dēore, **dēorast**, *see* **dȳre**.

dohtor, f., *daughter*: ns. 68, 93; ds. dehter, 141.

dolwillen, adj., *foolhardy*: nsm. 451. [Cf. **gedwolen**.]

dolwillen, n., *folly*: as. 202.

dōm, m., *judgment*: as. 98, 466; ap. dōmas, 134, 210. [MnE. *doom*.]

dōmēadig, adv., *glorious*: dsf. dōmēadigre, [288]. [**dōm**, in sense of 'glory.']

dōmsetl, n., *judgment seat*: ds. dōmsetle, 162, 534.

dōn, anv., *do* (as substitute for previous vb.): pret. 2sg. dydest, 542, 3sg. dyde, 110, w. acc., 634. *See* **gedōn**.

drǣdan, *see* **ondrǣdan**.

drēogan, II. w. acc., *undergo*: 2sg. drēogest, 247; pret. 1sg. drēag, 626. [Obs. Eng. *dree*.]

drēorig, adj., *miserable*: npm. drēorge, 482.

druncen, adj., *drunk*: npm. druncne, [486]. [ptc. of **drincan**, 'drink,' in active sense.]

drȳ, m., *wizard*: np. drȳs, [301].

dryhten, m., *lord*, *the Lord*: gs. dryhtnes, 13, 501, 602; ds. dryhtne, 221, 249, 594; gp. dryhtna, 594.

duguð, f., *virtue*, *valor*: as. dugupe, 221; *warriors*: ns. 162; ds. dugupe, 256. [Cf. **dugan**, 'avail,' and Ger. *Tugend*.]

dumb, adj., *dumb*: dp. dumbum, 150.

durran, prp. w. inf., *dare*: 1pl. durran, 330; pret. 3sg. dorste, 512.

duru, f., *door*: ns. 236.

dȳgan, *see* **gedȳgan**.

dȳre, adj., *dear, beloved*: nsm. wk. dēora, 725; sup. nsf. wk. dȳreste, 93; vsf. wk. dȳreste, 247; npn. dēorast, 697.

dyrne, adj., *hidden, secret*: gp. dyrnra, 368.

E

ēac, adv., *also*: 297, 307, 475, 679. [Cf. Ger. *auch*.]

ēadgifu, f., *grace*: ds. ēadgife, 276; as. ēadgife, 502; gp. ēadgifa, 563. [**ēad**, 'blessing; wealth'; cf. MnE. *allodium* and Ger. *Kleinod*.]

ēadhrēðig, adj., *blessed*: vsf. 257. [Cf. **hrēð**, 'glory.']

ēadig, adj., *blessed, saint*: nsf. wk. ēadge, 105, 130, 627. *See* **dōmēadig**.

ēadlufu, wf., *fortunate love*: as. ēadlufan, 104.

eafera, wm., *child*: dp. eaferum, 504.

eafoð, n., *power, strength*: gp. eafoða, 601.

ēage, wn., *eye*: gp. ēagna, 95, 471.

eahtian, w2. w. acc., *declare*: inf. 1, 609. [Cf. Ger. *achten*.]

eal, adj., *all*: nsm. eall, 450; nsn. eall, 36; eal, 644; gsn. ealles, 593; asm. ealne, 10, 286; asf. ealle, 562, 675; asn. eal, 44, 155, 399, 709; eall, 432, 506; npf. ealle, 183; npn. eal, 496; gp. ealra, 289, 697.

eald, adj., *old*: asm. ealdne, 623; apm. ealde, [485].

ealdor, m., *prince*: ns. 329, 448; as. 153.

ealdor, n., *life, age*: **tō ealdre**, *for ever*: ds. ealdre, 504, 646; as. 500; is. ealdre, 124.

ealdordōm, m., *dominion, supremacy*: ns. 190; as. 25.

ealgeador, adv., *altogether*: [163].

eard, m., *land, abode*: gs. eardes, 701; ds. earde, 715; as. 20, 424.

earfeð, n., *distress, difficulty*: gp. earfeða, 626; dp. earfeþum, 359; ap. earfeþu, 496. [Cf. Ger. *Arbeit.*]

eargfaru, f., *flight of arrows*: as. eargfare, 404. [Cf. **earh**, 'arrow,' and **faran.**]

earm, adj., *unhappy, miserable*: nsm. 430, 616; asm. earmne, 633.

earmsceapen, adj., *wretched*: vsm. 418. [Cf. **scieppan.**]

ēaðe, adv., *easily*: [352].

ēce, adj., *eternal*: asm. ēcne, 434; asf. ēce, 104, 502; vsm. 273; gp. ēcra, 563.

ednīwian, wz. trans., *renew*: pret. 3pl. ednīwedan, 485. [Cf. **ednīwe**, 'renewed'; **nīwe**, 'new.']

edwīt, n., *reproach, disgrace*: as. 542. [Cf. **wīte.**]

eft, adv., *back*; *again*: 231, 633.

egesful, adj., *terrible*: nsm. 329. [Cf. **egsa.**]

Egias, m., *Aegeas*: as. 307.

egsa, wm., *fear*: ns. 35; is. egsan, 268. [Cf. **ege**, 'fear.']

ēhstrēam, m., *sea*: as. 673. [ēh for īeg; cf. **ēa**, 'river.']

ēhtnes, f., *persecution*: as. ēhtnysse, [4]. [Cf. Goth. *ōgjan*, 'terrify.']

ellenlēas, adj., *powerless, feeble*: comp. asm. ellenlēasran, 394. [**ellen**, 'strength, courage.']

ellenrōf, adj., *stout of courage*: asm. ellenrōfne, 382. [**rōf**, 'brave.']

ellenwōd, adj., *furious*: nsm. 140. [**wōd**, 'mad.']

elles, adv., *else, otherwise*: 113. [Cf. Lat. *alias.*]

ende, m., *end*: ds. 183; as. 353, 661.

endelēas, adj., *endless*: asn. 251, 506.

endestæf, m., *end*: ns. 610.

enge, adj., *narrow*: dsm. wk. engan, 323. [Cf. Ger. *eng.*]

engel, m., *angel*: ns. 261, 563; gs. engles, 244; gp. engla, 274, 644, 666. [< Lat. *angelus.*] *See* **heofonengel.**

ēode, *see* **gān**.

eodor, m., *enclosure*; *house*, *dwelling*: gp. eodera, 113.

eom, *see* **wesan**.

eorl, m., *man*, *warrior*: dp. eorlum, 510, 542.

eorðe, wf., *earth*, *world*: ds. eorþan, 95, 101, 510; as. eorþan, 44, 293, 513; eorðan, 112. [Cf. Ger. *Erde*.]

ēower, poss. pron., *your*: asn. 648.

ēowu, f., *sheep*: np. (wk.) in runes, EWU, 706. [MnE. *ewe*.]

Eue, f., *Eve*: ns. [500].

F

fācen, n., *treachery*, *wickedness*: gs. fācnes, 565; ds. fācne, 497; is. fācne, 350.

fæder, m., *father*: ns. 79, 118, 141, 159, 321, 522, 545, 658, 724; gs. 32; as. 61, 67, 436; vs. 274. *See* **hēahfæder**.

fæge, adj., *doomed to die*: npm. 489. [MnE. dial. *fey*.]

fæmne, wf., *maiden*, *woman*: ns. 32, 267, 417, 553; gs. fæmnan, 59, 67, 79, 163, 227, 287; as. fæmnan, 27, 40, 159, 186.

færblǣd, m., *dangerous blast*: ip. fērblǣdum, 649. [**fær**, 'fear'; **blǣd**, 'blast'; cf. **blāwan**, 'blow.']

færinga, adv., *suddenly*: 477, 484.

færspel, n., *fearful message*: ds. færspelle, 267; as. færspell, 277. [**spel**, 'utterance.']

fæst, adj., *firm*, *fast*: ns. 625; asm. fæstne, 535. *See* **wærfast**.

fæste, adv., *firmly*: 42, 107, 234, 284, 389, 433, 522.

fæstlīce, adv., *firmly*: 270.

fæstnian, w2. w. acc. *establish*, *make firm*: imp. 2pl. fæstniað, 654. [*See* **gefæstnian**.]

fæt, n., *vessel*: as. 574. [MnE. *vat*.] *See* **lām-**, **līcfæt**.

fāh, adj., *spotted*, *stained*: nsm. 59; npf. fā, [705].

faran, VI. intr., *go*: pret. 3pl. fōron, 11.

faru, *see* **earg-, ȳðfaru.**

fēa, pl. adj., *few*: ip. fēam, 354.

feax, n., *the hair*: ns. 591; ds. feaxe, 227. [Cf. MnE. *Fairfax*, *Halifax*.]

fel, n., *skin*: ns. 591.

fela, indecl. n. w. part. gen., *many*: acc. 177, 192, 311. [Cf. Ger. *viel*.]

fēogan, w3. w. acc., *hate*: pret. 3pl. tēodon, 14.

feoh, *see* **hæðenfeoh.**

feohgestēald, n., *treasure*: gp. feohstealda, [685].

feohgestrēon, n., *treasure*: as. 42; gp. feohgestrēona, 102.

feohtend, *see* **wiðerfeohtend.**

fēolan, *see* **bifēolan.**

fēond, m., *enemy*, *demon*: ns. 350, 523, 573, 630; vs. 317, 348; gp. fēonda, 159, 545. [Cf. fēogan.]

fēondlīce, adv., *hatefully*: 118.

fēondscipe, m., *hatred*, *enmity*: as. fēondscype, 14.

feor, adv., *far*: 335, 384, 389.

feorh, m., *life*, *age*: ns. 119; gs. fēores, 191, 679; as. 477; is. fēore, 508. *See* **wīdeferh.**

feorhcwalu, f., *death*: as. feorhcwale, 573.

fēowere, num., *four*: 679.

fēran, w1. intr., *journey*: inf. 523. [Cf. *faran*.] *See* **gefēran.**

fērblǣd, *see* **fǣrblǣd.**

fērend, m., *messenger*: ap. fērend, 60.

ferð, m. n., *mind*, *soul*: ns. 287, 400; ds. ferðþe, 328; ferþe, 553; as. 270, 364. [Also **ferhð**; cf. **feorh.**] *See* **stearcferð.**

ferðgrim, adj., *savage in mind*: nsm. 141.

ferðloca, wm., *mind*: ds. ferðlocan, 234; as. ferðlocan, 79.

fetor, f., *fetter*: ip. fetrum, 433. [Cf. **fōt.**]

fēða, m., *troop*: ds. fēðan, 389.

fiellan, w1. w. acc., *fell*, *destroy*: pret. 3sg. fylde, 5. [Cf. **feallan**, 'fall.']

fīf, num., *five*: 588.

findan, III. w. acc., *find*: 1sg. finde, 364; 3sg.

findeð, 220; opt. 1sg. finde, 81; pret. opt. 1sg. funde, 490; ptc. npm. fundne, 335; inf. 573.

finta, wm., *tail*; *sequel*: as. fintan, 606.

fīras, mpl., *men*: gp. fīra, 218, 240, 509.

firen, f., *sin*: dp. firenum, 639.

firencræft, m., *sinful power*: as. 14.

firendǣd, f., *sinful deed*: ip. firendǣdum, 59.

flǣschoma, wm., *body*: ds. flǣschoman, 489. [**flǣsc**, 'flesh'; **homa**, 'coat, covering.']

flānðracu, f., *attack of arrows*: as. flānþræce, 384. [**flān**, 'arrow.']

flēam, m., *flight*: as. [630]. [Cf. **flēon**, 'flee.']

flōd, see **lagu-**, **mereflōd**.

fnǣst, m., *blast*: as. 588.

folc, n., *folk*, *people*: ns. 163; ds. folce, 74, 123, 184; as. 639. *See* **sīdfolc**.

folcāgende, m., *lord of the people*: ns. 186.

folctoga, wm., *governor*: ds. folctogan, 225. [Cf. **tēon**, 'lead.']

folde, wf., *earth*: ns. 499; ds. foldan, 417.

fōn, *see* **ā-**, **bi-**, **for-**, **gefōn**.

fōr, f., *journey*: as. fōre, 321. [Cf. **faran**.]

for, prep., *before*, *in the presence of*: w. dat. 95, 101, 184, 267, 331, 542, 570, 618; w. instr. 587.

forbeornan, III. intr., *be burned up*: pret. 3sg. forborn, 587.

forbrecan, IV. w. acc., *break to pieces*: pret. 1sg. forbræc, 473.

forbregdan, III. w. acc., *cover*: pret. 1sg. forbrægd, 470. [**bregdan**, 'weave.']

fore, adv., *before*, *onward*: comp. furþor, *further*, 317, 347, 606; furþur, 541.

fore, prep. w. dat., *before*, *in the presence of*: 74, 256, 277; *because of*; *for*: 31, 375, 424, 540.

foreðonc, m., *resolution*: as. foreþonc, 227.

forfōn, rd. w. acc., *seize*: imp. 2sg. forfōh, 284; pret. 2sg. forfēnge, 522.

forgiefan, v. w. acc., *grant*,

accord : imp. 2sg. forgif, 729.

forht, adj., *afraid* : nsm. 320 ; nsf. 258 ; npm. forhte, 328. *See* **unforht**.

forhycgan, w3. w. acc., *despise*: opt. 2sg. forhycge, 129 ; pret. 2sg. forhogdest, 146 ; 3sg. forhogde, [620].

forlǣtan, rd. w. acc., *abandon, cast aside* : 2sg. forlǣtest, 122; opt. 2sg. forlǣte, 104, 179; pret. 3sg. forlēt, 553 ; *lose* : pret. 3pl. forlētan, 488.

forma, adj., *first*: npm. forman, 499. [Cf. **fore**.]

forniman, IV. w. acc., *take away*: pret. 3sg. fornōm, 675.

forsēon, V. w. acc., *disregard, despise*: pret. 3sg. forseah, 44.

forð, adv., *forth, on, still*: 121, 353.

forðon, adv., *therefore*: forþon, 103, 446, 647.

forðon, conj., *because*: forþon, 660.

forðryccan, w1. w. acc., *afflict*: pret. 3sg. forþrycte, 520. [**ðryccan**, 'press'; cf. Ger. *drücken*.]

forweorðan, III. intr., *perish* : opt. 1sg. forweorþe, 450.

forwyrcan, w1. w. acc., *ruin, undo* : ptc. dsm. forworhtum, 632.

forwyrd, m. f., *destruction*: as. 414, 556. [Cf. **forweorðan**.]

forwyrnan, w1. w. dat. and gen., *deny, withhold*: opt. 3pl. forwyrnen, 665; ptc. (impersonal passive) forwyrned, 441. [**wyrnan**, 'withhold'; cf. **wearn**, 'reluctance.']

fōt, m., *foot*: ap. fēt, 472.

fracoð, n., *insult, injury*: np. fraceðu, 71; ap. fraceþu, 541. [**fracoð**, adj., 'wicked,' as noun.]

fracūðlīc, adj., *irksome, hateful*: nsn. 225. [*fracūð, 'bad,' lit. 'unknown.']

frætig, adj., *vile*: asm. wk. frætgan, 284. [**frǣte**, same meaning.]

frætwe, fpl., *ornaments, decorations* : ap. frætwe, 118; ip. frætwum, 564. [*fra-tawe ; cf. MnE. *fretwork, fretsaw*.]

fram, *see* **from**.

frēa, wm., *lord*, *master*: ns. 328; ds. frēan, 361. [Cf. Ger. *Frau*.] *See* **mānfrēa**.

frēcne, adj., *perilous*, *rash*, *fierce*: nsm. 141; asf. wk. frēcnan, 724; asn. 277; isn. frēcne, 67, 184. [Cf. MnE. *freak*.]

fremde, adj., *foreign*, *strange*: asm. fremdne, 74; apn. fremdu, 121. [Cf. **from** and Ger. *fremd*.]

fremman, wi. w. acc., *perform*, *commit*, *cause*: inf. 133, 380, 408. *See* **gefremman**, **ǣ-**, **mānfremmende**.

fremu, f., *benefit*: ds. freme, 123; as. freme, 218.

frēogan, *see* **gefrēogan**.

frēond, m., *friend*: ds. frēonde, 102.

frēondrædden, f., *friendship*, *affection*: gs. frēondrædenne, 71; as. frēondrædenne, 34, 107, 220.

freoðian, *see* **gefreoðian**.

frignan, iii. trans., *inquire*, *question*: pret. 3sg. frægn, 258; w. acc., inf. 346.

frīgu, f., *love*: as. frīge, 103. [Cf. MnE. *Friday*.]

frið, m., *peace*: gs. friþes, 320. [Cf. Ger. *Frieden*.]

frōd, adj., *wise*: nsf. 553. [Cf. Goth. *fraþjan*, 'understand.']

frōfor, f., *consolation*: gs. frōfre, 724; as. frōfre, [658], 639.

from, adv., *away*: fram hygde, *despised*, 34.

from, prep., *from*: w. dat., from, 139, 281, 286, 327, 360, 373, 385, 411, 440, 509; fram, 171.

fromlīce, adv., *immediately*, *straightway*: 89, 258; sup. fromlīcast, 40.

fruma, wm., *beginning*, *origin*; *author*: ds. fruman, 191, 274, 362, 509; as. fruman, 347. [**fruma**, 'first,' cf. **fore**.] *See* **hildfruma**.

frumgār, m., *chieftain*: ds. frumgāre, 685.

ful, adj. w. gen., *full of*: nsm. 612; full, 618.

ful, adv., *full*, *fully*, *well*: 33, 464.

furðor, *see* **fore**, adv.

furðum, adv., *quite*, *even*: furþum, 497.

fylgan, w3. w. dat., *follow*: 2sg. fylgest, 202.

fyllan, *see* **gefyllan**.

fȳr, n., *fire*: gs. fīres, 588; as. 564; is. fȳre, 591.

fyrnsyn, f., *ancient sin*: gp. fyrnsynna, 347. [**fyrn**, 'ancient'; cf. **fore**.]

fyrwit, n., *curiosity, desire*: ns. fyrwet, 27. [Cf. Ger. *Fürwitz*.]

G

gælan, *see* **āgælan**.

gælsa, wm., *wantonness, vice*: ap. gælsan, 366. [**gāl**, 'wanton.']

gæst, m., *spirit, soul, the Spirit*: ns. 241, 714, 724; gs. gæstes, 316, 414; ds. gæste, 28, 35; as. 310, 516; vs. 418; gp. gæsta, 49, [151], 181. *See* **hellegæst**.

gæstan, wi. w. acc., *terrify, persecute*: pret. 3pl. gæston, 17. [Cf. Goth. *usgáisjan*, 'terrify'; MnE. *aghast*.]

gæstgehygd, n., *mind, thought*: as. 148.

gæstgeniðla, wm., *enemy of the soul*: ns. 245.

gæstlīc, adj., *spiritual*: asn. 387.

gæstlīce, adv., *in spirit*: 398.

gaful, n., *tribute*: as. 151.

gafulræden, f., *indemnity, penalty*: as. gafulrædenne, 529.

galan, vi. w. acc., *sing*: inf. 629. [Cf. MnE. *nightingale*.] *See* **āgalan**.

galga, wm., *gallows*: ds. galgan, 310, 482.

gān, anv. intr., *go*: pret. 3sg. ēode, 89. [Cf. Goth. *iddja*.] *See* **bigān**.

gār, m., *spear*: is. gāre, 17; ap. gāras, 63. [MnE. *garfish*.] *See* **frumgār**.

geāclian, w2. trans., *terrify*: ptc. geāclad, 268. [**ācol**.]

geador, adv., *together*: 714. *See* **ætgædre**, **ealgeador**, **tōgædre**.

gealdor, *see* **ceargealdor**.

gealgmōd, adj., *cruel, furious*: nsm. 531, 598. [**gealg**, 'sad.']

gēar, n., *year*: gp. gēara, 693.

geard, *see* **middangeard**.

gearo, adj., *ready, ready for*: nsm. 365, 398; w. gen., nsf. 49. [MnE. *yare*.] *See* **ungearu**.

gearo, adv., *readily, soon*: comp. gearwor, 556.

gēasne, adj., *deprived of*: nsm. 381; npm. 216. [S. 76, n. 1.]

geat, n., *gate*: as. 401.

gēað, m. or n., *folly*: ds. gēaþe, 96.

gebǣdan, WI. trans., *compel*: ptc. gebǣded, 203, 343, 462.

gebed, n., *prayer*: ds. gebede, 373, 388. [biddan.]

gebedstōw, f., *place of prayer*: ds. gebedstōwe, 376.

gebelgan, III. intr., *become angry*: ptc. (w. act. meaning) gebolgen, 58, 90, 582.

geberan, IV. w. acc., *bring forth, originate*: pret. 1sg. gebær, 506.

gebindan, III. w. acc., *bind*: pret. 2sg. gebunde, 433; 3sg. gebond, 616.

geblissian, W2. trans., *cheer*: ptc. geblissad, 287, 608. [bliss, 'joy,' from blīðe.]

gebringan, WI. w. acc., *bring*: pret. 3pl. gebrōhton, 691.

gebūgan, II. intr., *bow, incline*: pret. opt. 2sg. gebuge, 361.

gecēosan, II. trans., *choose, elect*: ptc. asf. gecorene, 605, 613; apm. gecorene, 16; apm. wk. gecorenan, 299.

gecnāwan, rd. w. acc., *know*: opt. 2sg. gecnāwe, 356; pret. 1sg. gecnēow, 443; inf. 342.

gecræftan, WI. trans., *contrive*: pret. 1sg. gecræfte, 290.

gecwēman, WI. w. dat., *propitiate*: pres. 2sg. gecwēmest, 169.

gecwēme, adj., w. dat., *agreeable, acceptable*: nsf. 259. [cuman; cf. Ger. *bequem*.]

gecȳðan, WI. w. acc., *reveal*: inf. gecȳþan, [353]; opt. 2sg. gecȳðe, 279.

gedǣlan, WI. w. acc., *part from*: 3pl. gedǣlað, 697.

gedafen, adj., *fitting, proper*: nsn. 87.

gedeolfan, III. trans., *dig*: ptc. gedolfen, 423.

gedōn, anv. w. acc., *accomplish, cause*: 2sg. gedēst,

138; pret. 1sg. gedyde, 475; ptc. gedōn, 330.

gedwild, n., *delusion*: gp. gedwilda, 368; ip. gedwildum, 460. [Cf. **gedwolen**.] *See* **misgedwield**.

gedwola, wm., *delusion*: ds. gedwolan, 202; as. gedwolan, 138, 301; gp. gedwolena, 368.

gedwolen, adj. (ptc. of lost vb.), *misled, perverse*: npm. gedwolene, 13.

gedȳgan, w1. w. acc., *endure, survive*: inf. 257.

gedyrstig, adj., *daring*: nsm. 451; nsf. 431. [**durran**.]

gefæstnian, w2. w. acc., *make firm*: opt. 2pl. gefæstnige, 649; ptc. gefæstnad, 400, 499.

gefēa, wm., *joy*: ds. gefēan, 670. [**gefēon**, 'rejoice.']

gefēran, w1. intr., *go*: inf. 331.

gefetigan, w2. w. acc., *fetch*: inf. 60.

geflit, n., *strife, brawl*: ds. geflite, 484. [**flītan**, 'contend.']

gefōn, rd. trans., *win*; *undertake*: ptc. gefongen, 98, 191.

gefremman, w1. w. acc., *perform, do, bring about*: 1sg. gefremme, 119; opt. 3sg. gefremme, 696, 722; pret. 1sg. gefremede, 312, 354, 497.

gefrēogan, w3. w. acc., *free*: pret. 3sg. gefrēode, 565. [**frēo**, 'free.']

gefreoðian, w2. w. acc., *protect*: pret. 3sg. gefreoðade, 565. [**frið**.]

gefyllan, w1. w acc. and gen., *fill with*: pret. opt. 3sg. gefylde, 578. [**ful**.]

gegearwian, w2. w. acc., *prepare*: pres. 2sg. gegearwast, 55, 177; ptc. gegearwad, 173, 250.

gegierwan, w1. w. acc., *prepare*: pret. opt. 3sg. gegyrede, 40.

gehātan, rd. w. acc., *promise*: pret. 3sg. gehēt, 639.

gehealdan, rd. w. acc., *hold, preserve*: imp. 2sg. geheald, 284; pret. opt. 3sg. gehēolde, 31.

gehðu, f., *sorrow*: as. 391.

gehwā, pron. w. part. gen.,

each, every: gsm. gehwæs, 561; gsn. gehwæs, 323; dsm. gehwām, 729; asm. gehwone, 718.

gehwylc, pron. w. part. gen., *each, every, any*: gsm. gehwylces, 224; gsn. gehwylces, 30, 216, 352; asn. 222, 465.

gehygd, n., *thought, purpose*: as. 431; dp. gehygdum, 652. [**hycgan.**] *See* **gǣst-, ingehygd.**

gehȳnan, wr. w. acc., *humiliate*: inf. 633. [**hēan.**]

gehȳran, wr. w. acc., *hear*: 1sg. gehȳre, 461; pret. 3sg. gehȳrde, 59, 609, 629.

gelǣdan, wr. w. acc., *lead*: 1sg. gelǣde, 377; ptc. gelǣded, 635; inf. 161, 232, 532.

gelǣran, wr. w. acc., *teach*: 2sg. gelǣrest, 149; pret. 1sg. gelǣrde, 297, 307, 501; 3sg. gelǣrde, 574.

gelēafa, wm., *belief*: gs. gelēafan, 378; is. gelēafan, 653. [Cf. Ger. *Glaube.*]

gelenge, adj. w. dat., *inclined to, given over to*: nsm. 371.

gelīc, adj., *like*: dsf. wk. gelīcan, 128; [w. dat.], asn. 549. *See* **ungelīce.**

gelimpan, III., *happen, befall*: intr., pret. 3sg. gelamp, 2; impers. w. dat., pret. 3sg. gelamp, 442; gelomp, 558.

gelīðan, I. intr., *arrive*: ptc. geliden, 677.

gelong, adj., *to be had, obtainable*: nsf. 645. [Cf. Ger. *gelingen.*]

gelȳfan, wr. w. acc., *believe*: pres. 2sg. gelȳfest, 48.

gemǣlan, wr. trans., *spot, mark*: ptc. gemǣled, 591. [**mǣl**, 'blemish.']

gemāna, wm., *union*: as. gemānan, 127.

gemētan, wr. w. acc., *meet, find*: 1sg. gemēte, 383; opt. 1pl. gemēten, 731.

gemēte, adj., *to be found*: npm. 334.

geminsian, w2. w. acc., *diminish, reduce*: pret. 3sg. geminsade, 621. [**min**, 'smaller'; MnE. *mince.*]

gemong, n., *company*: ds. gemonge, 528; as. 420. [MnE. *a-mong*.]

gemōt, n., *meeting, encounter*: gs. gemōtes, 426.

gemunan, prp. w. acc., *remember*: 1sg. gemon, 624; 3sg. gemon, 709; opt. 3sg. gemyne, 721; imp. 2pl. gemunaŏ, 641.

gemynd, f., *memory, thought*: d p l. gemyndum, 36. [**munan**.]

gemyndig, adj. w. gen., *mindful*: nsf. 601.

gemyrran, w1. trans., *ruin, corrupt*: ptc. gemyrred, 412.

gēn, adv., *yet, still, moreover*: 110, 169, 191, 290, 293, 317, 345, 589; gīen, 417. [Variant of **gegn**.]

geneahhe, adv., *abundantly, often*: 24. [**genugan**, prp. 'suffice.']

genēatscolu, f., *throng of companions*: ns. 684. [**gēneat**, 'companion,' from **neōtan**; **scolu**, 'school, company' <Lat. *schola*.]

geniman, IV. w. acc., *seize*: pret. 3sg. genōm, 288.

genīŏla, wm., *enemy*: dp. genīþlum, 151. [**nīŏ**.] *See* **gæst-, lāŏgenīŏla**.

genīwian, w2. trans., *renew*: ptc. genīwad, 607. [**nīwe**, 'new.']

gēo, adv., *of old*: 420. [Cf. MnE. *yore*.]

gēodæd, f., *former deed*: ip. īudædum, 703.

geoguŏhād, m., *youth*: gs. geoguŏhādes, 168. [**hād**, 'condition.']

gēomor, adj., *wretched*: nsm. 393; nsn. 703. *See* **hygegēomor**.

geond, prep., *throughout*: w. acc. 3, 332, 507.

geondwlītan, I. w. acc., *look through, examine*: 1sg. geondwlīte, 399.

geong, adj., *young*: nsf. 35, 271: asf. geonge, 91.

geopenian, w2. trans., *open*: ptc. geopenad, 403. [**open**, 'open.']

georn, adj. w. gen., *eager, zealous*: nsm. 39, 409.

georne, adv., *gladly, eagerly, willingly*: 29, 559; comp. geornor, 110, 414. [Cf. Ger. *gern*.]

geornful, adj. w. gen.,

eager for: comp. nsm. geornfulra, 324.

gēotan, II. w. acc., *pour*: pret. 3sg. gēat, 6. [Cf. Ger. *giessen*.]

gerǣcan, W1. w. acc., *attack, assail*: pret. 3sg. gerāhte, 73, 300. [MnE. *reach*.]

gerēfa, wm., *reeve, prefect*: ns. 19, 530. [MnE. *sheriff*, from **scīr-gerēfa**.]

gerīm, n., *number*: as. 314.

gesceaft, f., *creation*; *creature*: as. 562, 728; np. gesceafta, 183. [**scieppan**.]

gesceap, n., *creation*: as. 273.

gescieldan, W1. w. acc., *protect*: 3sg. gescyldeð, 214. [**scild**.]

gescieppan, VI. w. acc., *create*: pret. 3sg. gescōp, 111.

gescomian, W2. w. gen., *be ashamed of, repent*: pret. opt. 1sg. gescomede, 713. [**scamu**.]

gesēcan, W1. w. acc., *visit, frequent, worship*: pret. 1sg. gesōhte, 452; 2sg. gesōhtes, 424; 3sg. gesōhte, 23; *find*; *reach, strike* (with weapons): ptc. npm. gesōhte, 490; vpm. gesōhte, 624.

gesecgan, W3. trans., *tell, assure*: inf. 46.

gesettan, W1. w. acc., *establish*: 2sg. opt. gesette, 200.

gesinīge, wf., *companion*: *wife*: ds. gesinīgan, [54]. [For **gesinhīge**; cf. **sinhīwa**.]

gesittan, v. intr., *sit*: opt. 1sg. gesitte, 495.

gesīð, m., *companion*: ns. 242. [**sīð**.]

gesprecan, V. w. acc., *speak*: pret. 2sg. gesprǣce, 145, 193.

gestaðelian, W2. trans., *establish*: ptc. gestaþelad, 107.

gesteald, *see* **æht-, feoh-, māðumgesteald**.

gestrēon, *see* **feoh-, hord-gestrēon**.

gesund, adj., *sound, unharmed*: nsf. 568. *See* **onsund**.

gesweorcan, III. intr., *become wroth*: pret. 3sg. geswearc, 78.

geswerian, VI. w. acc.,

swear: pret. 1sg. geswerge, 80.

geswētan, w1. w. acc., *sweeten*: 1sg. geswēte, 369.

geswīcan, 1. w. gen., *leave off*: 2sg. geswīcest, 120.

gesȳne, adj., *visible, seen*: nsm. 475. [**sēon.**]

gesyrwan, w1. w. acc., *contrive*: pret. 1sg. gesyrede, 468. [**searu**, 'device.']

geteohhian, w2. trans., *prepare*: ptc. geteohhad, 264.

getēon, II. w. acc., *lead, induce*: pret. 1sg. getēah, 483.

getrēowan, w1. intr., *trust*: pret. 2sg. getrēowdes, 435. [**trēow.**]

geðafian, w2. w. acc., *consent to*: inf. geþafian, 126.

geðēon, *see* **geðungen.**

geðingian, w2. intr., *come to an agreement, become reconciled*: opt. 2sg. geþingige, 198; w. dat., *plead for*: 3sg. geþinge, 717.

geðōht, m., *purpose*: gs. geþōhtes, 550.

geðolian, w2. w. acc., *suffer, undergo*: 1pl. geþoliaþ, 340.

geðonc, m., *thought; mind*: is. geþoncge, 358; gp. geþonca, 367; ap. geþoncas, 405.

geðrēagan, w3. trans., *afflict, oppress*: ptc. geþrēad, 344.

geðrēatian, w2. trans., *obtain by compulsion*: pres. 2sg. geþrēatast, 176; inf. geþrēatian, 5.

geðrōwian, w2. intr., *suffer*: pret. 3sg. geþrōwade, 448.

geðungen, adj., *excellent*: nsm. geþungen, 262. [ptc., with active sense, of **geðēon.**]

geðȳwan, w1. w. acc., *force*: pret. opt. 2sg. geþȳde, 419.

geweald, n., *power, possession*: ds. gewealde, [86], 412; as. 159.

gewemman, *see* **ungewemed.**

gewēnan, w1. w. gen. and refl. dat., *expect*: pret. 1sg. gewēnde, 453.

geweorc, n., *work*: ns. 237.

geweorðan, III. intr., *be-*

come, be; w. dat., *befall*: intr., opt. 3sg. geweorþe, 156, 667; w. dat., pret. 3sg. gewearð, 503; 3pl. gewurdun, [508].

gewin, n., *strife*: gs. gewynnes, 190; as. 421. *See* **hond-, lēodgewin.**

gewindæg, m., *day of struggle*: dp. gewindagum, 611.

gewinna, wm., *enemy*: ns. 243; as. gewinnan, 345, [555].

gewit, n., *mind*: ds. gewitte, 144, 597.

gewunian, w2. intr., *remain*: inf. 375.

gewyrcan, w1. w. acc., *contrive*: pret. 1sg. geworhte, 711; ptc. geworht, 401; gp. geworhtra, 172.

gewyrht, n., *action, deed*: dp. gewyrhtum, 728. [weorc.] *See* **ærgewyrht.**

geȳwan, w1. trans., *show*: ptc. geȳwed, 69.

gied, n., *song, lay*: as. 719.

giefan, v1. w. acc., *give*: 1sg. giefe, 85; 3sg. gifeð, 388; giefeð, 657. *See* **āgiefan.**

giefu, f., *gift, grace*: as. giefe, 168, 316, 447, 517. *See* **ēadgifu.**

gield, n., *worship*: as. 146; *divinity*: dp. gieldum, 174. *See* **dēofol-, hæðengield.**

gīen, *see* **gēn.**

gietan, *see* **ongietan.**

gif, conj., *if*: 47, 51, 83, 87, 119, 120, 126, 169, 174, 201, 251, 329, 334, 337, 382; substitutes: inversion, 402; **ond**, 378; **þǣr**, 570.

gīfre, *see* **heorogīfre.**

gift, *see* **wīfgift.**

ginfæst, adj., *generous*: asf. ginfæste, 168.

glædmōd, adj., *illustrious*: n s m. 91. [**glæd**, 'bright.']

glǣm, m., *radiance*: as. 167.

glēaw, adj., *wise, skilled in*: nsf. 131; w. gen. nsm. 245.

glēawhycgende, adj., *prudent*: nsf. 252.

glēawlīce, adv., *wisely*: 181.

glēd, f., *burning coals*: gp. glēda, 391. [**glōwan**, 'glow.']

gnorncearig, adj., *miserable*: nsm. 529. [**gnorn**, 'grief.']

gōd, adj., *good, holy*: nsm. 102; gp. gōdra, 381; comp. nsm. betra, 100; nsn. sēlle, 407; sup. apm. wk. sēlestan, 206.

God, m., *God*: ns. 265, 515; gs. godes, 17, 23, 35, 261, 365, 408, 491, 540, 563, 666, 693; ds. gode, 51, 106, 131, [271], 387, 659; as. 47, 74, 109, 180, 239, 434, 642; vs. 729; gp. goda, 146, 619; dp. godum, 169, 215, 252; ap. godu, 80, 121, 194, 598.

gōd, n., *benefit, good*: gs. gōdes, 397; gp. gōda, 216.

Godhergend, n., *worshipper of God*: gp. Godhergendra, [6].

godscyld, f., *blasphemy*: as. 204.

gold, n., *gold*: as. 688.

goldspēdig, adj., *rich in gold*: nsm. 39.

gong, m., *approach, access*: as. 517; *course*: ip. gongum, 693. *See* **in-**, **ūt-gong**.

gongan, rd. intr., *go*: inf. 703. *See* **bī-**, **wiðgongan**.

græswong, m., *grassy plain*: as. 6.

gram, *see* **grom**.

grennian, w2. intr., *show one's teeth*: pret. 3sg. grennade, 596. [MnE. *grin*.]

grētan, w1. w. acc. *greet*: pret. 3sg. grētte, 164. [Cf. Ger. *grüssen*.]

grim, adj., *fierce, cruel*: gp. grimra, 173, 367; sup. dsf. wk., grimmestan, 204. *See* **ferð-**, **hyge-**, **wælgrim**.

gringwracu, f., *deadly punishment*: ds. gringwræce, 265. [Cf. **gringan**, *El.* 126, variant of **cringan**, 'fall.']

gripe, m., *clutch*: ds. 215; 391; as. 125. [**grīpan**.] *See* **sweordgripe**.

grīstbitian, w2. intr., *gnash one's teeth*: pret. 3sg. grīstbitade, 596. [**grīst**, 'grinding,' from **grindan**.]

grom, adj., *angry, fierce*; as noun, *monster*: ds. gramum, 628; gp.

gromra, 215. [Cf. **grim.**]

grondorlēas, adj., *innocent*: nsf. 271.

grornhof, n., *abode of misery*: ds. gronhofe, 324. [**grorn**, 'misery.']

grund, m., *earth*; *abyss*: as. 10, 332, 555.

grymetian, w2. intr., *rage*: pret. 3sg. grymetade, 598. [Cf. **grim**, **grom.**]

guma, wm., *man*: ns. 39, 531; gp. gumena, 719. *See* **brȳdguma.**

gumcyst, m., *virtue*: gp. gumcysta, 381. [**cyst**, 'excellence,' from **cēosan.**]

gūð, f., *war*, *warfare*: ds. gūðe, 393; gūþe, 397. [Cf. MnE. *gonfalon.*]

gūðrēaf, n., *armor*: a s. 387. [**rēaf**, 'dress.']

gyldan, III. trans., *pay*, *requite*: imp. 2pl. gyldaþ, 619. [MnE. *yield*; cf. Ger. *gelten.*]

gȳman, w1. w. gen., *care for*, *heed*, *attend to*: 1sg. gȳme, 414; opt. 3sg. gȳme, 70.

gȳmelēas, adj., *heedless*: apm. gȳmelēase, 491.

gyrn, m. (?), *injury*, *pain*: ds. gyrne, 619; gp. gyrna, 173.

gyrnstæf, m., *affliction*: gp. gyrnstafa, 245.

H

habban, w3. w. acc., *have*, *possess*; w. ptc., *have* (auxiliary): 1sg. hæbbe, 212; 2sg. hafast, 96, 167; 3sg. hafaþ, 68, 249; 1pl. hafaþ, 330; opt. 2sg. hæbbe, 458; pret. 3sg. hæfde, 11, 25, 106, 244; 3pl. hæfdon, 677; inf. 53.

negative, 3sg. nafaþ, 116; inf. nabban, 77. *See* **daraðhæbbende.**

hād, *see* **geoguð-**, **mægðhād.**

hæftling, m., *captive*: ns. 246. [Cf. Ger. *Haft.*]

hælend, m., *saviour*: ns. 157. [**hælan**, 'heal.']

hæleð, m., *man*; *hero*, *warrior*: np. [586]; gp. hæleða, 243; hæleþa, 345; ap. 1, 609. [Cf. Ger. *Held.*]

hæst, adj., *fierce*: asm. hæstne, 56.

hæstlīce, adv., *fiercely*: 136.

hæðen, adj., *heathen*: nsm. hæþen, 7; gsm. hæðnes, 589; dsm. hæþnum, 533; a s m. hæþenne, 536; npm. hæðne, 64. [**hæð**, 'heath.']

hæðenfeoh, n., *heathenish tribute*: as. hæþenfeoh, [53].

hæðengield, n., *idol*: ap. hæþengield, 15, 22.

haga, *see* **cumbolhaga.**

hālig, adj., *holy*; as noun, *saint*: nsm. 241, 263, 512; nsm. wk. hālga, 295; nsf. 237, 536; nsf. wk. hālge, 315, 345, [567], 589, 696, 716; gsf. hāligre, 61, 689; gsf. wk. hālgan, 607; dsm. hālgum, 422, 442; dsf. wk. hālgan, 246; asm. hāligne, 309, 386; asf. hālge, 29, 514, 533, 604, 656; asn. 560; gp. hāligra, 7, 339, 642; dp. hālgum, 171; apm. hālge, 15; ap. wk. hālgan, 300.

hālor, n., *salvation*: ds. hālor, 327, 360, 440.

hālsian, w2. w. acc., *entreat*: 1sg. hālsige, 446, 539.

hām, m., *home*: ds. hām, 323, 530, 683.

hāt, adj., *hot*: nsn. 586.

hātan, rd. w. acc., *promise, vow*; w. inf., *command*: w. acc., 2sg. hætst, [53]; w. inf., 3sg. hāteð, 333; opt. 3sg. hāte, 254; pret. 3sg. hēt, 60, 74, 142, 161, 186, 227, 231, 265, 303, 308, 523, 530, 575, 579, 582, 602, 612. [Cf. MnE. *hight.*] *See* **ge-, onhātan.**

hāte, adv., *hotly*: 581.

hē, pron., *he*: nsm. 11, [219], *etc.* (45 times); nsf. hēo, 34, *etc.* (16 times); hīo, 28, 106; gsm. his, 8, *etc.* (14 times); gsf. hire, 30, 165; hyre, 32, 669; dsm. him, 24, *etc.* (16 times); dsf. hire, 35; hyre, 117, 610, *etc.* (12 times); asm. hine, 27, *etc.* (9 times); asf. hī, 77, 87, 142; hȳ, 85, 158, 164, 622; asn. hit, 570, 649, 691; np. hī, 12, 336, 477, 482, 487,

501, 636; hȳ, 63, 301, 484, 599, 677, 686, 691; gp. hyra, 482, 504; dp. him, 198, 208, 474, 476, 486, 503, 515, 639; ap. hī, 197; hȳ, 501.

hēafod, n., *head*: is. hēafde, 295, 604.

hēah, adj., *high*: dsm. wk. hēan, 482; asm. hēanne, 228, 309; sup. gsm. wk. hȳhstan, 446; asm. wk. hȳhstan, 716. [Cf. Ger. *hoch*.]

hēahfæder, m., *patriarch*: gp. hēahfædra, 514.

hēahmægen, n., *supreme power*: as. 645.

hēahðu, wf., *height, on high*: ds. hēahþu, 263, 560.

healdan, rd. w. acc., *hold, possess*: opt. 2pl. healden, 664; pret. 3sg. hēold, 22; imp. 2pl. healdaþ, 656. *See* **gehealdan**.

hēan, adj., *base, vile, miserable*: nsm. 615; vsm. 457; npm. hēane, 681. [Cf. Ger. *Hohn*.]

hēanmōd, adj., *humiliated, abashed*: nsm. 390.

heard, adj., *hard, cruel*: nsm. wk. hearda, [577]; gp. heardra, 56, 315; sup. apn. wk. heardestan, 339.

heardlīc, adj., *hard, cruel*: npn. heardlīcu, 263.

hearm, m., *affliction, misery*: as. 629.

hearmlēoð, n., *song of misery*: as. 615. [Cf. Ger. *Lied*.]

hēawan, *see* **bihēawan**.

hebban, VI. w. acc., *lift up, raise, erect*: 3sg. hefeð, 386; pret. 3pl. hōfon, 15; ptc. hafen, 693. [MnE. *heave*.]

hefig, adj., *heavy*: nsn. 526.

hel, f., *hell*: gs. helle, 246, 422, 629; as. helle, 682.

Heliseus, m., *Eleusius, the prefect of Nicomedia*: ns. 25, 673; ds. Heliseo, 160.

hellegæst, m., *spirit of hell*: ns. 615; vs. 457.

hellsceaða, wm., *hellish foe*: dp. hellsceaþum, 157.

hellwaran, wm. pl., *denizens of hell*: gp. hellwarena, 322, 437; helwarena, [544]. [**-waran** from **wesan**; cf. MnE. *-er* in *Londoner*, etc.]

helm, m., *covering, pro-*

tection; *protector*: ns. 722. *See* **misthelm.**

helmian, *see* **bihelmian.**

help, f., *help*: ns. 645; as. helpe, 696, 722.

helpend, m., *helper*: ns. 157.

heofon, m., *heaven*: as. 112; gp. heofona, 722.

heofoncyning, m., *king of heaven*: ds. heofoncyninge, 360.

heofonengel, m., *angel of heaven*: gp. heofonengla, 642.

heofonrīce, n., *kingdom of heaven*: gs. heofonrīces, 212, 239.

heolstor, m., *darkness*: is. heolstre, 241.

heonan, adv., *hence*: 253, 457, 661.

heorogīfre, adj., *keen, devouring*: nsn. 586; asm. heorogīferne, 567. [**heoro**, 'sword'; **gīfre**, 'greedy.']

heorte, wn., *heart*: ds. heortan, 239, 656.

hēr, adv., *here*: 116, 442.

here, m., *army*: gs. herges, 589.

hererinc, m., *warrior*: ns. 189. [**rinc**, 'warrior.']

herian, wr. w. acc., *praise, worship*: opt. 3pl. her, gen, 645; pret. 3sg. herede, 239; 3pl. heredon, 560; inf. hergan, 77. *See* **Godhergend.**

Herodes, m., *Herod*: ds. Herode, 293.

hete, *see* **cumbolhete.**

heteðonc, m., *malicious thought*: gp. heteþonca, 315. [**hete**, 'hate.']

hettend, m., *enemy*: gp. hettendra, 663.

hider, adv., *hither*: 322.

hildeðremma, wm., *warrior*: np. hildeþremman, 64. [**-ðremma** for *-ðrymma; *see* **ðrym.**]

hildewōma, wm., *terror of bloodshed*: ds. hildewōman, 663; np. hildewōman, 136.

hildfruma, wm., *warchief*: ns. 7.

hīw, n., *form*: as. 244. [MnE. *hue.*]

hlǣfdīge, f., *lady*: vs. 539. [**hlāf**, 'loaf'; *dīgan, 'knead.']

hlǣnan, wr. w. acc., *lean, incline*: pret. 3pl. hlændon, 63. [MnE. *lean.*] *See* **bihlǣnan.**

hlāford, m., *lord*: as. 129, 681. [*hlāf-weard.]

hlēo, m., *shelter, protection*: as. hlēo, 49; vs. 272. [MnE. *lee*.]

hlēotan, II. w. gen., *obtain*: inf. 622. [Cf. MnE. *lot*.]

hlēoðorcwide, m., *utterance*: as. hlēoþorcwide, 461. [h l ē o ð o r, 'sound.']

hlēoðrian, w2. w. acc., *utter*: pret. 3sg. hlēoþrade, 283.

hlīdan, *see* **behlīdan**.

hlinreced, n., *prison*: as. hlinræced, 243. [hlin- only in compounds, 'grating,' so named from the slanting bars; cf. **hlinian**, 'lean,' and **hlǣnan**; **reced**, 'house.']

hlinscūa, w m., *prison shade*: ds. hlinscūan, 544.

hlōð, f., *troop*: as. hlōþe, 676.

hlyhhan, *see* ā-, **bihlyhhan**.

hof, n., *abode*: ds. hofe, 532. *See* **grornhof**.

holm, m., *sea*: gp. holma, 112.

holt, n., *wood*: is. holte, 577.

-homa, *see* **flǣsc-**, **līchoma**.

homor, m., *hammer*: gp. homra, 237.

hond, f., *hand*: dp. hondum, 512; ip. hondum, 493.

hondgewin, n., *combat*: ns. hondgewinn, 526.

hordgestrēon, n., *treasure*: as. 22.

hordloca, wm., *treasurechest*: ds. hordlocan, 43. [**loca**, in sense 'coffer.']

hosp, m. or n., *ignominy*: is. hospe, 300.

hospword, n., *insult*: ip. hospwordum, 189.

hrægl, n., *robe*: ns. 590; as. 595. [Obs. MnE. *rail*.]

hraðe, adv., *quickly*: hraþe, 254, 370. [Cf. MnE. *rather*.]

hrēoh, adj., *rough, fierce*: nsm. 61, 595: asm. rēone, 481.

hrēowcearig, adj., *dejected*: nsm. 536. [**hrēowan**, 'rue.']

hrēðig, *see* **ēadhrēðig**.

hrīnan, I. w. dat., *touch*: inf. 512.

hrōðor, n., *joy*: ds. hrōþor, 416; gp. hrōþra, 390, 681.

hū, adv., *how*: 34, 348, 400, 419, 431, 558, 571, 625. [Cf. **hwā**, and Lat. *quā*, 'how.']

hundseofontig, num., *seventy*: 588.

hūs, n., *house*: as. 648.

hwā, indef. pron., *some one, something*: asn. hwæt, 397.

hwā, inter. pron., *who, what*: nsm. hwā, 318; nsn. hwæt, 280, 286; asn. hwæt, 247, 458, 505, 707. *See* **gehwā**.

hwæt, interj., *lo, what*: 1, 167, 321, 546.

hwæðre, adv., *however*: hwæþre, 517.

hweorfan, III. intr., *turn, go, go about*: 3sg. hweorfeð, 703; inf. 275, 381, 390.

hwider, adv., *whither*: 700.

hwīl, f., *time*: as. hwīle, 674. *See* **ðræchwīl**.

hwīlum, adv., *at times*: 440. [Dp. of **hwīl**, 'time'; MnE. *whilom*.]

hwonan, conj., *whence*: 259.

hwyrfan, *see* **āhwyrfan**.

-hwyrft, *see* **ymbhwyrft**.

hycgan, W3. trans. and intr., *think*; *resolve*; *plot*: intr., pret. 2sg. hogdes, 422; trans., pret. 3sg. hogde, 29; w. acc., pret. 3sg. from hogde, 34, *despised*. *See* **for-**, **wið-**, **wiðerhycgan**.

-hȳdig, *see* **stiðhȳdig**.

hygd, *see* **ge-**, **oferhygd**.

hyge, m., *mind, heart*: ns. 339; ds. hyge, 77, 533, 604; as. hyge, 294, 440.

hygeblind, adj., *blind of thought*: nsm. 61.

hygegēomor, adj., *sad at heart*: npm. hygegēomre, 327.

hygegrim, adj., *fierce, savage*: nsm. 595.

hygesnottor, adj., *wise*: nsm. 386.

hȳhst, *see* **hēah**.

hyht, m., *hope, solace*: ns. 607; gs. hyhtes, 442; ds. hyhte, 212; as. 437, 642; gp. hyhta, 682. [**hycgan**.]

hyldan, *see* **āhyldan**.

hyldu, wf., *favour*: as. hyldu, 82; hyldo, [171]. [**hold**, 'gracious.']

hȳnan, *see* **gehȳnan**.

hȳran, W1. w. acc., *hear*;

w. dat., *obey*: w. dat. 3sg., hȳreð, 371; inf. 379; w. acc., pret. 1pl. hȳrdon, 1. *See* **gehȳran.**

hyrde, m., *shepherd, guardian*: ns. 66; vs. 280. [Cf. Ger. *Hirte.*]

hyrst, f., *ornament, decoration*: gp. hyrsta, 43. [Cf. Ger. *rüsten.*]

I

ic, pron., *I*: ns. 46, *etc.* (99 times); gs. mīn, 521; ds. mē, 68, *etc.* (33 times); as. mec, 53, *etc.* (18 times); mē, 74, 275, 697; np. wē, 1, 75, [325]; 327, 329, 330, 334, 339; 730; dp. ūs, 122, 328, 729; ap. ūsic, 325, 336. *See* **mīn, uncer, ūre, ūser.**

īdel, adj., *idle, vain*: np. īdle, 217.

ides, f., *maiden, woman*: gs. idese, 116.

in, adv., *inward, against*: 404.

in, prep., *in, into, against*: w. dat., 2, 21, 28, 36, 37, 83, 94, 144, 160, 182, 234, 240, 324, 336, 376, 388, 391, 417, 439, 487, 528, 530, 545, 549, 592, 683, 684, 686, 691, 711, 727; w. acc., 243, 294, 311, 405, 413, 434, 436, 473, 474, 555, 583, 724.

inbryrdan, wɪ. trans., *inspire*: ptc. inbryrded, 535. [**brord**, 'point.']

ingehygd, n., *inward thought*: as. 399.

ingong, m., *entrance*: ns. 403.

innan, adv., *within*: 691.

innanweard, adv., *within*: 400.

inne, adv., *within*: 237.

inwitrūn, f., *hateful counsel*: as. inwitrūne, 610. [**inwit**, 'malice.']

Iohannes, m., *John*: as. 294.

īudæd, *see* **gēodæd.**

Iuliana, wf., *Juliana*: ns. 106, 131, 148, 316, [628]; as. Iulianan, 28, 531; vs. 96, 167, 540.

L

lāc, n., *gift, sacrifice*: as. lāc, 199, 254; dp. lācum, 111. [Cf. MnE. *wedlock.*] *See* **scīnlāc.**

lācan, rd. intr., *leap, dance*: pret. 3sg. leolc, 674.

lǣd, *see* **unlǣd**.

lǣdan, wi. w. acc., *lead, conduct*: ptc. lǣded, 689; inf. 254, 613. [līðan.] *See* **ā-, gelǣdan**.

lǣmen, adj., *earthen*: asn. 574. [lām, 'clay'; MnE. *loam*.]

lǣran, wi. w. acc., *teach, urge*: 3sg. lǣreð, 281; inf. 638, 647. [Cf. lār.] *See* **gelǣran**.

lǣs, *see* **ðȳ lǣs**.

læt, adj., *slow, remiss*: nsm. 573, 712. [lǣtan.]

lǣtan, rd. w. acc., *leave*; w. inf., *let*: w. acc., imp. 2sg. lǣt, 88; w. inf. opt. 2sg. lǣte, 275; imp. 2sg. lǣt, 200; pl. lǣtað, 622. [Cf. Ger. *lassen*.] *See* **ā-, ānfor-, forlǣtan**.

laguflod, m., *ocean*: as. 674. [lagu, 'sea'; flōd, 'flood.']

lāmfæt, n., *earthen jar*: as. 578.

land, *see* **lond**.

lang, *see* **long**.

lār, f., *teaching, doctrine*: dp. lārum, 371, 378; ip. lārum, 306, 483.

lārēow, m., *teacher*: ns. 409. [lār; ðēow, 'servant.']

lāst, m., *footstep*: gp. lāsta, 474. [MnE. *last*.]

late, adv., *late*: 444. [læt.]

lāð, adj., *hateful*: asm. lāðne, 377; asn. 201; gp. lāþra, 622.

lāðgenīðla, wm., *hateful persecutor*: ns. 232.

lēad, n., *lead*: ns. 585; gs. lēades, 578, 583. [Cf. Ger. *Lot*.]

leahtor, m., *vice, crime*: gp. leahtra, 375, 566, 583, 612, 652; dp. leahtrum, 371; ap. leahtras, 408.

leahtorcwide, m., *wicked speech*: dp. leahtorcwidum, 199.

lēan, n., *reward*: ds. lēane, 708; np. lēan, 195; gp. lēana, 622. [Cf. Ger. *Lohn*.]

lēas, adj., *false*: nsn. 356. [Cf. lēogan, 'lie.']

lēas, adj. w. gen., *free from, deprived of*: asf. lēase, 188, 566, 583, 614; npm. lēase, 682. [Cf. lēosan, 'lose.']

lēasing, f., *lie, deception*: dp. lēasingum, 149; ap. lēasinga, 179.

leger, n., *bier*: ds. legre, 415. [**licgan**, 'lie.']

leng, *see* **longe**.

lēodgewin, n., *combat*: as. 201. [**lēod**, 'people.']

lēodscipe, m., *people*: ns. lēodscype, 208.

lēof, adj., *dear*: nsf. 131; vsn. 647; comp. nsn. lēofre, 88; npn. lēofran, 122; sup. vsm. lēofast, 84. [Cf. Ger. *lieb.*]

lēoht, adj., *bright, clear*: gsm. lēohtes, 378; ism. lēohte, 653.

lēoht, n., *light*: gs. lēohtes, 161; as. 111; vs. 95.

lēoma, wm., *light*: as. lēoman, 471.

lēoð, *see* **hearmlēoð**.

libban, w3. intr., *live*: 3sg. leofaþ, 119; opt. 3sg. lifige, 410; ptc. dsm. wk. lifgendan, 653; dsf. lifgendre, 133.

līc, n., *body*: ns. 592, 689, 714; gs. līces, 409; ds. līce, 670, 699. [Cf. Ger. *Leiche.*]

līcfæt, *body*: ns. indicated by runes LF, 708.

līchoma, wm., *body*: gs. līchoman, 415. [Cf. Ger. *Leichn-am.*]

līf, n., *life*: ns. 612; gs. līfes, 377, 661, 708; ds. līfe, 88; as. 483.

līg, m., *fire*: ns. 585; gs. līges, 474; ds. līge, 592; as. 566; is. līge, 17. [For **līeg**, S. 31, n.; cf. Ger. *Lohe.*]

lið, n., *limb*: np. leoþu, 592. [**līðan**, 'move.']

līðan, *see* **gelīðan**.

loca, wm., *enclosure, barrier*: as. locan, 474. [**lūcan**, 'fasten.'] *See* **ban-, ferð-, hordloca**.

lof, n., *praise, worship*: ns. 233, 693; ds. lofe, 139, 275, 638; as. 48, 408. [Cf. Ger. *Lob.*]

lofian, w2. w. acc., *praise*: inf. 76.

lofsong, m. n., *song of praise*: ip. lofsongum, 689.

lond, n., *land*: ds. lande, 677.

londmearc, f., *border of the land*: ds. londmearce, 635. [**mearc**, 'border'; cf. MnE. *marches, marquis.*]

long, adj., *long*: dsm. wk. langan, 670; asf. longe, 674.

longe, adv., *long*: 208; lange, 444; comp. leng, 201, [375].

lufian, w2. w. acc., *love*: 2sg. lufast, 48; opt. 1sg. lufie, 178; 3sg. lufige, 111; inf. 27, 195.

lufu, wf. (S. 278, n. 1), *love*: ns. 669; ds. lufan, 31, 375, 652; as. lufan, 41, 501. *See* **brȳd-, ēad-, mōd-, wīflufu.**

lust, m., *pleasure*: ap. lustas, 369, 409.

lyftlācende, adj., *playing in the air*: ns. 281. [**lyft**, 'air.']

lyge, m., *lie, untruth*: as. 133. [**lēogan**, 'lie.']

lȳsan, *see* **ā-, tōlȳsan.**

lȳtesnā, adv., *almost*: 10. [gs. of **lȳt**, 'little'; **nā**.]

M

mā, adv., *more*: 413, 505. [Obs. Eng. *moe*.]

mā, indecl. n. w. part. gen., *more*: acc. 456.

mæcga, *see* **wræcmæcga.**

mæg, f., *maiden*: ns. 175, 600; vs. 257. [Obs. Eng. *may*.]

mæg, m., *kinsman, fellow*: dp. māgum, 528, 557.

mægden, n., *maiden*: gs. mægdnes, 608.

mægen, n., *strength, power; throng*: ns. 235; gs. mægnes, 392; is. mægne, 599, 690; gp. mægna, 109, 213, 222, 659, 729. [MnE. *main*.] *See* **hēahmægen.**

mægenðrym, m., *mighty power, glory*: gs. mægenþrymmes, 154.

mæglufu, wf., *love*: gs. mæglufan, 70. [**mæg**, 'kinsman.']

mægræden, f., *alliance*: as. mægrædenne, 109.

mægð, f., *maiden, woman*: gp. mægþa, 551, 568.

mægðhād, m., *virginity*: as. 30.

mæl, *see* **ðrāgmælum.**

mælan, *see* **gemælan.**

mælan, w1. intr., *speak*: pret. 3sg. mælde, 351, 455, 538. [**mæl**, 'utterance,' variant of **mæðl**.]

mænan, wɪ. w. acc., *lament* : inf. 391, 712. [Cf. MnE. *moan*.]

mæne, adj., *wicked* : apf. mænе, 370. [mān.]

mære, adj., *great, illustrious* : asm. mærne, 26 ; asf. wk. mæran, 731 ; vsm. wk. mæra, 86.

mæst, *see* **micel**.

mæste, adv., *most* : 72. [isn. sup. of **micel**.]

-mæte, *see* **or-, unmæte**.

magan, prp. w. inf., *can* : 1sg. mæg, 46, 313, 352, 494 ; 2sg. meaht, 53, 341 ; 3sg. mæg, 113, 374 ; opt. 1sg. mæge, 396 ; pret. opt. 1sg. meahte, 358 ; pret. 1sg. 392; 3sg. meahte, 226 ; 3pl. meahtun, [599] ; opt. 3sg. meahte, 570, 572.

man, *see* **mon**.

mān, n., *evil, sin* : gs. mānes, 557 ; gp. māna, 30. [Cf. Ger. *Meineid*.]

mānfrēa, wm., *wicked lord* : ns. 546.

mānfremmende, adj., *evil-doing* : nsm. 137.

mānðēaw, m., *evil habit* : ip. mānþēawum, [410]. [ðēaw, 'habit' ; MnE. *thews*.]

mānweorc, n., *wicked deed* : gp. mānweorca, 459, 505; dp. mānweorcum, 439.

māra, *see* **micel**.

māðumgestealdl, n., *treasure* : ns. māþþumgestealdl, 36.

Maximian, pr. n., *Maximian* : gs. Maximianes, 3.

meaht, f., *power* : as. meaht, 446, 514, 521, 620 ; gp. meahta, 723 ; dp. meahtum, 182. [magan.]

meahtig, adj., *mighty* : asm. meahtigne, 306. *See* **ælmihtig**.

mearc, *see* **londmearc**.

melda, wm., *informer, announcer* : ns. 557 ; ds. meldan, 621.

meldian, w2. w. acc., *reveal* : inf. 463.

mengu, wf., *multitude* : ds. mengu, 45. [**monig** ; cf. Ger. *Menge*.]

meord, f., *reward* : as. meorde, 729. [Variant of **mēd** ; MnE. *meed*.]

meotud, m., *God*, *Lord*: ns. 667; gs. metodes, 383; as. 182, 306, 436, 721.

mereflōd, m. f. n., *sea-flood*: ds. mereflōde, 480.

mētan, wr. w. acc., *meet*, *find*: 3sg. mēteð, [218]; pret. 1sg. mētte, 548. [mōt, 'meeting.'] *See* **gemētan**.

micel, adj., *great*: nsf. 632, 695, 718; nsn. 127, 692; dsm. wk. miclan, 723; asm. micelne, 26; asf. micle, 699; asf. wk. miclan, [521]; ism. micle, 694; isn. micle, 690; gp. micelra, 459; comp. nsm. māra, 36; sup. asf. mæste, 659; asn. mæst, 579. *See* **mæste**.

micles, adv., *much*: 444.

miclum, adv., *much*: 608.

mid, adv., *with the rest*: 676.

mid, prep., *with*, *among*: w. dat., 32, 111, 188, 208, 221, 236, 285, 312, 512, 581, 617, 619, 652, 655, 695; w. acc., 668, 681.

middangeard, m., *earth*, *world*: gs. middan geardes, 154; as. 3.

middel, n., *middle*: ds. midle, 568. [mid, adj., 'middle.']

mihtig, *see* **ælmihtig**.

milde, adj., *mild*, *merciful*, *benign*: nsm. 328, 667; nsn. 235; asm. mildne, 213; asf. 731; dp. mildum, 170; apm. wk. mildestan, 207.

milts, f., *pity*, *grace*: as. miltse, 657. [milde.]

miltsian, w2. w. dat., *pity*: opt. 2sg. miltsige, 449.

mīn, pron., *my*, *mine*: nsm. 119, 156, 321; nsf. 93, 699; gsm. mīnes, 441; gsf. mīnre, 70; dsm. mīnum, 94; dsn. mīnum, 720; asm. mīnne, 436; asf. mīne, 528; asn. 221; ism. mīne, 396; vsm. 166; vsf. 539; gp. mīnra, 95; dp. mīnum, 312, 370, 379; ip. mīnum, 306, 410, 480, 493.

minsian, *see* **geminsian**.

mircast, *see* **myrce**.

misgedwield, n., *deceit*: as. 326.

mislīc, adj., *various*: asn. 363, 493; apm. mislīce, 406.

misthelm, m., *veil of mist*: is. misthelme, 470.

mōd, n., *mind, soul*: ns. 26, 209, 338, 412, 608; gs. mōdes, 366, 379, 406, 657, 718; ds. mōde, 39; as. 222, 226, 326, 363, 439, 463; is. mōde, 67, 184. [MnE. *mood*.] *See* **gealg-, glæd-, hēan-, scēohmōd**.

mōdig, adj., *courageous, brave*; *fervent*: nsm. 513, 721; gsm. mōdges, 127; asm. mōdigne, 383.

mōdlufu, wf., *wilful desire*; *affection*: as. mōdlufan, 699; ap. mōdlufan, 370.

mōdsefa, wm., *mind*: ds. mōdsefan, [72], 235.

moldgræf, n., *grave in earth*: ds. moldgræfe, 690. [**molde**, 'earth'; **græf**, 'grave,' from **grafan**, 'dig.']

moldweg, m., *earthly path*: ds. moldwege, 334.

mon, m., *man, one* (indef.): ns. 40, 513, 578; np. men, 207, 499; gp. monna, 84, 470, 718, 729; manna, 459; ap. men, 5.

moncyn, n., *mankind*: gs. moncynnes, 182, 317, 436, 523, 630, 667.

monian, w2. w. acc., *admonish*: 3sg. monaþ, 717. [**munan**.]

monigfeald, adj., *manifold*: apm. monigfealde, 366.

morðor, n., *murder*: gs. morþres, 546.

mōtan, prp., *can, may*: w. inf., pret. 1sg. mōste, 518; w. ellipsis, opt. 2sg. mōte, 457. [Cf. MnE. *must*.]

munan, *see* **gemunan**.

mundbora, wm., *guardian*: ns. 156; as. mundboran, 213. [**mund**, 'protection'; **beran**.]

mundbyrd, f., *protection*: as. mundbyrd, 170. [**beran**.]

myne, m., *love, desire*: as. 379, 657. [**munan**.]

myrce, adj., *dark*: sup. nsn. mircast, 505.

-myrran, *see* **gemyrran**.

myrrelse, wf., *injury, corruption*: as. (or ap.) myrrelsan, 338.

N

nabban, *see* **habban**.

nacod, adj., *naked*: asf. nacode, 187.

nǽfre, adv., *never*: 55, 108, 134, 138, 149, 176.

næs, *see* **wesan**.

nāles, adv., *by no means*: nāles, 118, 356; nālæs, 354. [**ne ealles**.]

nān, pron. adj., *none*: nsm. 514.

ne, adv., *not*: 33, *etc.* (27 times, without 510). *See* **habban, wesan, witan**.

nē, conj., *nor*: 54, 135, 138, 177, 211, 314, 515, 548, 550, 590, 591(2), 592(2).

nēah, adv., *near*: 335.

nēah, prep., *near*: w. dat., 635.

nearobregd, n., *sharp trick*: ip. nearobregdum, 302.

nele, *etc.*, *see* **willan**.

nemne, conj., *unless*: 109.

nēod, f., *desire, zeal*: is. nēode, 24.

nēodful, adj., *zealous*: nsm. 720.

nēolan, *see* **neowol**.

nēosan, wr. w. gen., *visit, seek*: inf. 554, 631. [Cf. Goth. *niuhsjan*.]

nēotan, *see* **binēotan**.

neowol, adj., *low, deep*: dsn. wk. nēolan, 684.

nergend, m., *saviour*: as. 240. [**nerian**, 'save,' cf. Ger. *nähren*.]

Neron, m., *Nero*: as. 302.

neton, *see* **witan**.

nēðan, wr. w. instr., *venture, risk*: pret. 1sg. nēþde, 302. [**nōð**.]

nīedlic, *see* **ðrēanīedlic**.

niht, f., *night*: ds. 626.

niman, iv. w. acc., *take*: opt. 3sg. nime, 255. [Cf. Ger. *nehmen*.] *See* **for-, geniman**.

nīð, m., *hatred, enmity*: as. 56, 623; is. nīþa, 203, 462. [Cf. Ger. *Neid*.]

niðer, adv., *below*: niþer, 423. [Cf. Ger. *nieder*.]

nīðwracu, f., *hateful cruelty*: as. nīðwræce, 187. [**wrecan**, 'persecute.']

-nīwian, *see* **ed-, geniwian**.

nōht, n., *nothing*: as. 329. [For **nā wiht**, from ne, ā, and **wiht**, 'thing.']

noma, wm., *name*: ns. 24; ds. noman, 720.

nōð, f., *temerity*: ds. nōþe, 343. [Cf. Goth. *ananaṇþjan*.]

nū, adv., *now*: [272], 341, 444, 461, 511, 520, 619, 632. [Cf. nīwe, 'new.']

nȳd, f., *necessity, compulsion*: is. nȳde, 343. [Cf. Ger. *Not.*] *See* **nȳde, ðrēanȳd.**

nȳdbysig, adj., *harassed by misery*: nsm. 423.

nȳdcleofa, wm., *prison*: ds. nȳdcleofan, [240]. [**cleofa**, 'den, chamber.']

nȳde, adv., *needs*: 203, 462. [is. of **nȳd.**]

O

of, prep., *from*: w. dat., 215, 263, 275, 283, 310, 323, 333, 487, 489, 524, 532, 611, 639, 670, 699, 701.

ofer, prep., *over, above, upon*; *beyond* (75, 201, 432); *contrary to* (23, 98, 408); *concerning, because of* (444): w. dat., 687; w. acc., 9, 10, 23, 44, 75, 98, 201, 222, 408, 432, 444, 513, 562, 674.

oferhygd, f. n., *presumption*: dp. oferhygdum, 424.

oferswīðan, w2. w. acc., *overpower*: pret. 2sg. oferswīðdest, 521; oferswīþdest, 543.

ofest, f., *haste*: ds. ofeste, 253. [**ēst**, from **unnan.**]

ofestlīce, adv., *hastily*: 582.

oft, adv., *often*: [12], 22, 427, [468]; sup. oftast, 20.

oftēon, II. w. gen. and dat., *deprive of*: pret. 1sg. oftēah, 468.

ofunnan, prp. w. gen. and dat., *begrudge*: 1sg. ofonn, 377.

ōhwǣr, *see* **ōwer.**

on, prep., *upon, in, to* (85), *into* (159, 420), *at* (191, 712, 731): w. dat., 35, 39, 45, 72, 77, 96, 163, 191, 204, 253, 328, 334, 342, 389, 415, 443, 447, 478, 479, 480, 482, 510, 533, 551, 553, 558, 560, 568, 587, 597, 604, 626, 644, 675, 715, 723; w. acc., 6, 69, 85, 159, 228, 282, 305, 309, 321, 420, 446, 556, 630, 700, 731; an, 712.

onǣlan, wI. w. acc., *inflame, kindle*: 1sg. onǣle, 372; inf. 580. [**āl, ǣl**, 'fire'; MnE. *anneal.*]

on ān, adv. phrase, *outright*: 69.

onbærnan, WI. w. acc., *kindle*: inf. 579.

onbryrdan, WI. w. acc., *goad, excite*: inf. 396.

oncweðan, V. w. dat., *address, answer*: pret. 3sg. oncwæð, 209, 282, 315, 350, 460. [**ond-**.]

oncyrran, WI. w. acc., *change, pervert, mislead*: 1sg. oncyrre, 363; opt. 1sg. oncyrre, 439; 1pl. oncyrren, 326; imp. 2sg. oncyr, 144; inf. 226. [**ond-**.]

ond, conj., *and*; *if* (378): ⁊, 9, *etc.* (87 times).

ond-, prefix: *opposite, against*; hence, *corresponding to, in return*, and *in the opposite direction, away from, in the reverse sense*. [Cf. Gk. ἀντί; Goth. *anda-*, *and-*; Ger. *ant-*, *ent-*; MnE. *un-* in *untie, unbind*, etc.] *See* **oncweðan, -cyrran, -drǣdan, -gēan, -gietan, -sēcan, -sponnan, -tȳnan, -wendan, -wrēon**, and **ondettan, ondswaru, ondwīs.**

ondettan, WI. w. acc., *confess*: inf. ⁊dettan, 456. [**ond-**.]

ondrǣdan, rd. refl. w. dat. and acc., *fear*: 1sg. ondrǣde, 134, 210. [**ond-**.]

ondswaru, f., *answer*: as. ⁊sware, 105, 117, 130, 147, 175, 319. [**swerian**.]

ondwīs, adj. w. gen., *knowing*: nsm. ⁊wīs, 244. [**wīs**, 'wise' from **witan**.]

ongēan, adv., *in opposition*: 385. [**ond-**; **gēn** for **gegn**, 'against.']

ongēan, prep., *against, in the face of*: w. dat., 367, 628.

ongietan, V. w. acc., *understand, recognize*: 2sg. ongietest, 49; opt. 2sg. ongyte, 181. [**ond-**.]

ongin, n., *undertaking*: ns. 127.

onginnan, III. w. acc., *attempt, commit*; w. inf., *begin, do*: w. acc., opt. 3sg. onginne, 398; pret. 2sg. ongunne, 206; w. inf., pret. 3sg. ongon, 26, 290, 298, 345, 595, 630, 638; ongan, 270, 536.

onhātan, rd. w. acc., *promise, offer*: 1sg. onhāte, 151; pret. 3sg. onheht, 118.

onsacan, VI. trans., *resist, refuse*: pret. 2sg. onsōce, 194.

onsēcan, WI. trans. w. gen., *rob of, deprive of*: ptc. npm. onsōhte, 679. [**ond-**.]

onsecgan, w3. w. acc. and intr., *sacrifice*: w. acc., opt. 2sg. onsecge, 199, 255; intr., pret. opt. 2sg. onsægde, 362; inf. 174, 251.

onsendan, WI. w. acc., *send forth*: 1sg. onsende, 404; 3sg. onsendeð, 332; pret. 3sg. onsende, 310, 322; ptc. onsended, 438.

onsponnan, rd. w. acc., *loosen, unlock*: pret. 3sg. onspēon, 79. [**ond-**.]

onsund, adj. *sound, unharmed*: nsf. 593; npn. 715. *See* **gesund**.

onsȳn, f., *sight, presence*: ds. onsȳne, 331; as. onsȳne, 730. [**sēon**.]

ontȳnan, WI. w. acc., *open*: 1 sg. ontȳne, 402. [**ond-**; **tȳnan**, 'close,' from **tūn**, 'enclosure.']

onwendan, WI. w. acc., *turn*: opt. 2sg. onwende, 57; imp. 2sg. onwend, 144. [**ond-**.]

onwrēon, I. w. acc., *disclose, reveal*: pret. opt. 3sg. onwrige, 516; inf. 467. [**ond-**; **wrēon**, 'cover.']

openian, *see* **geopenian**.

ōr, n., *beginning*: as. 353. [Cf. **ord**.]

ord, n., *beginning*: ds. orde, 286. [Cf. **ōr**.]

orfeorme, adj., *useless*: npm. orfeorme, 217. [**feorm**, 'benefit.']

orlege, n., *hostility*: ap. orlegu, 97.

ormǣte, adj., *measureless*: nsm. 465; apn. ormǣtu, 627. [**metan**, 'measure.']

oroð, n., *breath*: as. [471]. [*uz-anð; cf. Lat. *anima*.]

orwēne, adj. w. gen., *without hope of*: nsm. wk. orwēna, 320.

orwīge, adj., *unable to resist*: asm. orwīgne, 434.

orwyrðu, wf., *dishonour*: as. orwyrðu, 69. [weorð.]

oð, prep., *up to, until*: w. acc., oð, 353; oþ, 694. *See* oððæt.

oðcyrran, wi. intr., *turn, be perverted*: 3sg. oðcyrreð, [338].

ōðer, pron. adj., *other, another*: dsf. ōþerre, 115; asm. ōþerne, 394, 702; ap. ōþre, 75. [Cf. Ger. *ander*.]

oððæt, conj. w. opt., *until*: oþþæt, 285.

oððe, conj., *or*: oþþe, 77, 82, 335 (2), 710.

oððringan, iii. w. dat. and acc., *force from, take away from*: pret. 1sg. oðþrong, 500. [ðringan, 'crowd, press'; cf. Ger. *dringen*.]

ōwer, adv., *anywhere*: 331. [ō, variant of ā, and hwær.]

P

Paulus, m., *Paul*: as. 304.

Petrus, m., *Peter*: as. 304.

Pilatus, m., *Pontius Pilate*: ns. 304.

R

rād, *see* swonrād.

rǣcan, *see* gerǣcan.

rǣd, m., *opinion*: gs. rædes, 99. [MnE. *rede*.] *See* unrǣd.

-rǣden, *see* frēond-, gaful-, mæg-, ðingrǣden.

rǣran, wi. w. acc., *raise, incite, wage*: 2sg. rærest, 48; pret. 3pl. rǣrdon, 12, 14; inf. 333. [rīsan.] *See* ārǣran.

rǣs, m., *rush, outburst*: is. rǣse, 587.

rāsian, *see* ārāsian.

reccan, *see* āreccan.

reced, *see* hlinreced.

recene, adv., *quickly*: 62. [recen, 'swift.']

rēoh, *see* hrēoh.

rēonig, adj., *mournful*: dsm. rēongan, 530. [Cf. rēonian, 'murmur.']

reord, f., *speech*: ns. 62.

reordian, w2. intr., *speak*: pret. 3sg. reordode, 66.

restan, wi. intr., *rest*: inf. 200. [rest, 'rest.']

rēðe, adj., *wroth*: nsm. rēþe, 140, 704.

rīce, adj., *powerful, rich*: nsm. 19.

rīce, n., *kingdom* : ns. 8 ; gs. rīces, 66. [MnE. *bishop-ric*.] *See* **heofon-, woruldrīce.**

rīm, n., *number, multitude*: ds. rīme, 587 ; as. 368. [MnE. *rhyme*.] *See* **ge-, unrīm.**

rīman, WI. w. acc., *recount* : inf. 505.

rōd, f., *rood, cross*: ds. rōde, 447, 481; as. rōde, 305.

rodor, m., *sky, heaven* : ns. 498; gp. rodera, 305; dp. roderum, 644.

rodorcyning, m., *king of heaven* : gs. rodorcyninges, 447.

rōf, *see* **ellenrōf.**

rondburg, f., *shield-troop, band of warriors* : dpl. rondburgum, 19. [**rond**, 'shield.']

rūme, adv., *fully* : 314. [**rūm**, 'spacious.']

rūn, f., *counsel* : ds. rūne, 62 ; as. rūne, 656. [MnE. *round*, 'whisper.'] *See* **inwitrūn.**

ryht, n., *right, truth* : ds. ryhte, 285. *See* **unryht.**

ryhtfremmend, adj., *right-doing, righteous* : gp. ryhtfremmendra, 8.

ryne, m., *course*: ns. 498. [**irnan, rinnan**, 'run.']

S

sacan, VI. intr., *strive, contend* : inf. 206, 298. *See* **on-, wiðsacan.**

sacu, f., *strife* ; *torment* : as. sace, 200, 230.

sælig, see **unsælig.**

sæmra, comp. adj., *worse*: dsm. sæmran, 51, 361.

sæne, adj., *slow, not alert*: comp. asm. sænran, 395. [Cf. Icel. *seinn*.]

sār, n., *pain, torment* : as. 55, 251, 537, 709; ip. sārum, 490. [MnE. *sore*.]

sārlīce, adv., *painfully* : sup. sārlīcast, 571.

sārslege, m., *painful blows*: ap. sārslege, 341, 547.

sārwracu, f., *painful punishment*: as. sārwræce, 527.

sāwol, f., *soul*: ns. [669]; sāwul, 700; gs. sāwle, 413; as. sāwle, 488; gp. sāwla, 348, 555.

scādan, *see* **tōscādan.**

scamig, *see* **unscamig**.

scamu, f., *shame, disgrace*: as. scame, 445.

sceacan, VI. intr., *hasten*: inf. 630. [MnE. *shake*.]

sceaða, wm., *enemy*: gp. sceaþena, 672. [**sceðða**n.] *See* **hell-, syn-, womsceaða**.

scēohmōd, adj., *affrighted*: ns. 672. [**scēoh**, 'frightened'; cf. MnE. *shy*.]

sceððan, VI. w. dat., *harm*: opt. 2sg. sceþþe, 349. [Cf. Ger. *schaden*.]

scieldan, *see* **gescieldan**.

scīene, *see* **sunscīene, wlitescȳne**.

scieppan, *see* **gescieppan**.

scieppend, m., *Creator*: as. scyppend, 181.

scild, m., *shield*: as. scyld, 386.

scīma, wm., *shining*: vs. 166. [Cf. **scīnan**, 'shine.']

scīnlāc, n., *delusion*: ds. scīnlāce, 214.

scip, n., *ship*: ds. scipe, 672.

scīr, adj., *bright, radiant*: asf. wk. scīran, 728.

scolu, *see* **genēatscolu**.

scomian, *see* **gescomian**.

scræf, n., *cave, den*: ds. scræfe, 684.

scrīfan, I. w. acc., *decree*: 3sg. scrīfeð, 728.

scua, *see* **hlinscua**.

scūfan, II. w. acc., *push, thrust*: inf. 584. *See* **tōscūfan**.

sculan, prp. w. inf., *owe, must, should*: w. inf., 1sg. sceal, 203, 389, 393, 444, 462, 465, 505, 528, 701, 711; 2sg. scealt, 256, 317, 347, 456; 3sg. sceal, 115, 380, 415, 646, 650; 3pl. sceolan, 195; pret. 3sg. sceolde, 611; opt. 1sg. sceolde, 524; 2sg. sceolde, 425; w. ellipsis, 3sg. sceal, 699.

scūr, m., *shower*: dp. scūrum, 651; ip. scūrum, 472.

scyld, f., *guilt, sin*: dp. scyldum, 584. [**sculan**.] *See* **godscyld**.

scyld, 'shield,' *see* **scild**.

scyldig, adj. w. inst., *owing (as penalty)*: nsf. 124.

scyldwyrcende, adj., *doing evil*: nsm. 445.

scyndan, WI. intr., *hasten*: inf. 489.

scȳne, *see* **sciene.**

scyppend, *see* **scieppend.**

sē, se, adj. pron., *that, this, the*; *he*; *who*: nsm. 3, *etc.* (25 times); nsf. sīo, 32, 589; sēo, 93, *etc.* (20 times); nsn. þæt, 36, 44, 45, 80, 127, 143, 460, 545; gsm. þæs, 37, *etc.* (12 times); gsf. þǣre, 59, 67, 79, 163, 413, 607; gsn. þæs, 103, 583, 588, 608, 643, 717; dsm. þām, 225, *etc.* (12 times); dsf. þǣre, 21, 204, 246, 287, 296; dsn. þām, 184, 267, 324, 568, 684; asm. þone, 111, 284, 543, 566, 616, 716; asf. þā, 114, 186, 200, 521, 624, 724, 728, 731; asn. ðæt, 1; þæt, 119, *etc.* (13 times); vsm. se, 166; vsf. sēo, 247, 248; ism. þȳ, 587; isn. þȳ, 256, 355, 425, 427, 650; þī, 556; np. ðā, 216; þā, 71, 195, 224, 496, 683; gp. þǣra, [38]; þāra, 207, 354, 510, 518; dp. þām, 152, 500; ap. þā, 75, 122, 144, 179, 206, 207, 250, 266, 299, 339, 340, 490, [492], 572. *See* **ǣr ðon, forðon, oððæt, sē ðe, ðæs ðe, ðæt, þȳ lǣs.**

searo, *see* **bealosearo.**

searoðonc, m., *crafty thought*; *malice*: ip. searoþoncum, 298, 494.

sēað, m., *pit*: ns. 422; as. 413.

sēcan, wɪ. w. acc., *seek*: 2sg. sēcast, 170; opt. 3sg. sēce, 219; pret. 1sg. sōhte, 344; 3sg. sōhte, 571, 673; 3pl. sōhtun, 293; sōhton, 682; inf. 116, 394, 702. *See* **ge-, onsēcan.**

secg, m., *man, warrior*: gp. secga, 676.

secgan, w2. trans., *say, tell*: 1sg. secge, 51; 2sg. sagast, 84; 3sg. sagað, 69; opt. 3sg. secge, 285; pret. 3sg. sægde, 269, 301, 593; 3pl. sægdon, 561; imp. 2sg. saga, 418, 430; inf. 132, 318, 348, 557. *See* **ā-, ge-, onsecgan.**

sefa, wm., *heart, soul*: ds. sefan, 94, 342. *See* **brēost-, mōdsefa.**

sele, *see* **wīnsele.**

sēlest, sēlla, *see* **gōd.**

self, *see* **sylf.**

sellan, *see* **syllan.**

sellend, *see* **syllend.**

semninga, adv., *forthwith*: 242, 614.

sencan, *see* **bisencan.**

sendan, WI. w. acc., *send, cast*: 3sg. sendeð, 325; pret. 1sg. sende, 473; 3sg. sende, 318; ptc. sended, 262. *See* **onsendan.**

sēoc, adj., *sick*: npm. sēoce, 65.

seofian, W2. w. acc., *lament*: inf. 537. [Related to MnE. *sob.*]

seomian, W2. intr., *rest, remain*: 3sg. seomað, 709.

sēon, v. (trans. and) intr., *see*; *look*: pret. 3pl. sēgon, [291]. *See* **bi-, forsēon.**

setl, *see* **bēor-, dōmsetl.**

settan, WI. w. acc., *set, establish*: pret. 2sg. settest, 274. *See* **ā-, gesettan.**

sē ðe, rel. pron., *who*: nsm. sē þe, 415, 447; nsf. sēo þe, 258; np. þā þe, 13, 508.

sib, f., *peace*; *kinship* (698): ns. sibb, 668; ds. sibbe, 652; as. sibbe, 200, 219, 655, 698; dp. sibbum, 540.

sīd, adj., *wide, extensive*: asm. sīdne, 332.

sīdfolc, n., *great throng*: ns. [692].

siex, num., *six*: 230.

sigor, m., *victory*: gp. sigora, 224, 361, 561, 668, 705. [Cf. Ger. *Sieg.*]

sigortīfr, n., *victorious sacrifice*: as. [255]. [tīfer, tīber, 'offering.']

Simon, m., *Simon Magus*: as. 298.

singāl, adj., *constant*: nsm. 242.

singrim, adj., *very cruel*: asf. singrimme, 230.

sinhīwa, wm., *comrade, brother*: np. sinhīwan, 698. [hīwa, 'member of a family,' from hīw, 'family'; cf. gesinīge.]

sittan, *see* **gesittan, ðrymsittend.**

sīð, adv., *afterward, late*: 496, 548; sīþ, 710; sup. nsm. sīþast, 475.

sīð, m., *journey*: ds. sīþe,

443; sīðe, 558; is. sīþe, 452; *time* (in counting): ip. sīðum, [354].

sīðfæt, m., *errand*: as. sīþfæt, 318; sīðfæt, 285, 527, 537, 700.

sīðian, w2. intr., *journey*: pret. 3pl. sīþedan, 714; ptc. npm. sīþende, 261.

siððan, adv., *afterwards*: siþþan, 330, 380, 692. [MnE. *since*, from *sithence*; cf. Ger. *seitdem*.]

siððan, conj., *since*; *after*; *when*: siþþan, 63, 497, 606, 609.

slēan, vi. w. acc., *strike*; *slay*: pret. 1sg. slōg, 494.

slege, m., *blow*, *stripe*: ap. slege, 229. *See* **sār-, sweordslege.**

slide, m., *fall*, *falling into*: as. 349. [**slīdan**, 'slide.']

slītan, *see* **tōslītan.**

snell, adj., *quick*: apm. snelle, 60. [Cf. Ger. *schnell*.]

snotor, adj., *wise*: sup. asm. wk. snotrestan, 543. [Cf. Goth. *snutrs*.] *See* **hygesnottor.**

sōna, adv., *at once*: 49, 365, 398. [MnE. *soon*.]

song, *see* **lofsong.**

sorg, f., *sorrow*: ns. 443, 525, 718; as. sorge, 624.

sorgcearig, adj., *troubled*, *vexed*, *anxious*: nsm. 603, 709.

sorgstæf, m., *sorrow*: dp. sorgstafum, 660.

sōð, adj., *true*: nsm. 224; nsf. sōþ, 669; nsn. 356; asm. sōðne, 47; asf. sōðe, 219, 655; npn. sōþ, 83; dp. sōþum, 174; apn. sōð, 80, 194. [From root of **is**; MnE. *sooth*.]

sōð, n., *truth*: ds. sōðe, 132; sōþe, 547; as. 342.

sōðfæst, adj., *righteous*; as subst., *the righteous man*: ds. sōðfæstum, [348], 362, 426, 438; gp. sōðfæstra, 325, 337. [Cf. MnE. *steadfast*, *shamefaced*.]

sōðlīce, adv., *truly*, *verily*: 561.

sparian, w2. w. acc., *spare*: 1sg. sparige, 85.

spēdig, *see* **æht-, goldspēdig.**

spel, *see* **færspel.**

spild, m., *destruction*: as. spild, 85. [Cf. **spillan**, w1., '*destroy*.']

spīowian, WI. w. instr., *spurt*: pret. 3pl. spīowdan, [476]. [MnE. *spew*.]

sponan, *see* **bisponan**.

sponnan, *see* **onsponnan**.

spor, n., *track*, *print*: as. 623.

sprǣc, f., *speech*, *conversation*: ds. sprǣce, 89, 533. [**sprecan**.]

sprecan, v. intr., *speak*: pret. 3sg. spræc, 185, 189, 246, 417. [Cf. Ger. *sprechen*.] *See* **gesprecan**.

springan, III. intr., *spring*, *burst out*: pret. 3sg. sprong, 585.

stæf, *see* **ende-, gyrn-, sorgstæf**.

stān, m., *stone*, *rock*: ds. stāne, 654.

staðelian, w2. w. acc., *establish*, *stouten*: 1sg. staþeligę, 222; staþelie, 437; inf. staþelian, 270, 364. *See* **gestaðelian**.

staðol, m., *foundation*: as. 654.

staðolfæst, adj., *firm*: nsm. staþolfæst, 374.

steal, *see* **bīd-, wiþ-, wiðersteal**.

stearc, adj., *strong*, *violent*; *precipitous* (?): asm. stearcne, 282. [Cf. Ger. *stark*.]

stearcferð, adj., *harsh-minded*, *cruel*: npm. stearcferþe, 636.

stefn, f., *voice*: ns. 282. [Cf. Ger. *Stimme*.]

steppan, VI. intr., *step*, *march*: 3sg. stepeð, 374.

stīgan, *see* **āstīgan**.

stihtend, m., *inciter*: ns. 419. [**stihtan**, 'incite.']

stīðhȳdig, adj., *stout-hearted*: npm. stīdhȳdge, 654. [**stīð**, 'stout.']

stondan, VI., intr., *stand*: 3sg. stondeð, 277; 3pl. stondaþ, 123; pret. 3sg. stōd, 567, 589, 592. *See* **wiðstondan**.

storm, m., *storm*: gp. storma, 651.

stōw, f., *place*: ds. stōwe, 636. *See* **gebedstōw**.

strēam, m., *stream*, *flood*: as. 481. *See* **ēhstrēam**.

-strēon, *see* **feoh-, hordgestrēon**.

strong, adj., *strong*, *hard*: nsm. 651; nsf. 464.

stronglīce, adv., *strongly, boldly*: 374.

styrian, WI. w. dat., *disturb, interfere with*: pret. 3sg. styrde, 296. [Cf. Ger. *stören.*]

sum, pron., *one, some one, some*: nsm. 18; npm. sume, 478; gp. sumra, 472; apm. sume, 473, 475, 481, 483, 490.

sumerlong, adj., *as long as a summer*; *livelong*: asm. sumerlongne, 495.

sunne, wf. *sun*: gs. sunnan, 166.

sunscīene, adj., *sunbright*: nsf. wk. sunscīene, 229.

sunu, m., *son*: ns. 725.

sūsl, n., *torment*: gs. sūsles, 558; is. sūsle, 142; ip. sūslum, 337.

swā, adv., *so, likewise*: 73, 88, 170, 278, 376, 504.

swā, conj., *as, like*; *in order that* (253): 11, 81, 88, 253, 276, 436, 442, 463, 511, 597, 634.

sweart, adj., *black*: asm. sweartne, 555; gp. sweartra, 313, 468; ip. sweartum, 472.

swebban, *see* **āswebban.**

sweltan, III. intr., *die*: 2sg. sweltest, 125.

swencan, WI. w. acc., *afflict*: inf. 47. [**swincan**, '*toil.*']

sweopu, wf., *scourge*: dp. sweopum, 188.

swēor, m., *father-in-law*: ns. 65, [78]. [Cf. Ger. *Schwiegervater.*]

sweorcan, *see* **gesweorcan.**

sweordbite, m., *stroke of sword*: as. 603.

sweordgripe, m., *attack of the sword*: as. 488.

sweordslege, m., *sword-stroke*: as. 671.

sweotollīce, adv., *clearly*: comp. sweotolīcor, 355.

sweotul, adj., *clear*: nsn. 551.

swerian, *see* **geswerian.**

swētan, WI. w. acc., *make sweet*: inf. 525. *See* **geswētan.**

swēte, adj., *sweet*: sup. nsf. wk. swēteste, 94; vsm. wk. swētesta, 166.

swīcan, I. intr., *fail, cease*: w. dat., *desert*: intr., 3sg. swīceð, 373; w. dat., inf. 387. *See* **biswīcan, geswīcan.**

swingan, III. w. acc., *scourge*: opt. 3pl. swingen, 337; pret. 3sg. swong, 617; inf. 142, 188. [MnE. *swinge*.]

swīðan, *see* **oferswīðan**.

swīðe, adv., *strongly, much, assuredly*: swīþe, 99, 185, 194, 372, 452; comp. swīþor, 47; sup. swīþast, 349, 620. [Cf. Ger. *geschwind*.]

swīðferð, adj., *violent-minded, fierce*: nsm. 78.

swīðlīc, adj., *violent, terrible*: asn. 55.

swonrād, f., *ocean*: ds. swonrāde, 675. [**swon**, 'swan'; **rād**, 'course,' from **rīdan**, 'ride.']

swylc, pron. adj., *such*: gsn. swylces, 426. [*swā-līc.]

swylce, adv., *likewise, also*: 51, 307, 596.

swylt, m., *death*: ns. 255, 675. [**sweltan**.]

sylf, pron., *self, thyself, himself, etc.*: nsm. 443; nsm. wk. sylfa, 700; nsf. 356; nsf. wk. sylfa, 341; gsf. sylfre, 99; dsm. sylfum, 407; asm. sylfne, 46, 676; npm. sylfe, 660.

syllan, WI. w. acc., *give, deliver*: pret. 3sg. sealde, 522; inf. 289. [MnE. *sell*.]

syllend, m., *giver*: ns. 705; sellend, 668.

symle, adv., *ever, always*: 20, 238, 669.

sȳn, f., *sight*: as. sȳne, 468. [**sēon**.]

syn, f., *sin, crime*: as. synne, 380, 525; is. synne, 624; gp. synna, 188, 313, 349, 355, 362, 369, 413, 614, 710; ip. synnum, 65, 372, 571, 705. *See* **fyrnsyn**.

synsceaða, wm., *wicked enemy*: ns. synscaþa, 671.

syrwan, *see* **gesyrwan**.

T

tācen, n., *token, sign*: ds. tācne, 491.

tæl, f., *calumny, blasphemy*: is. tæle, 73. [*tæðl; cf. Ger. *Tadel*, borrowed from Low Ger.]

tælan, WI. w. acc., *abuse, blaspheme*: pret. 3sg. tælde, 598.

tælnis, f., *calumny, blas-*

phemy: ip. tælnissum, 205.

tēar, m., *tear*: ip. tēarum, 712. [Cf. Ger. *Zähre.*]

tellan, wi. w. acc., *count, deem*: pret. 1sg. tealde, 357. [**talu**, 'tale.']

tēon, ii. w. acc., *draw*: pret. 3sg. tēah, 534; 2sg. gewin tuge, *contended*, 421. *See* **ge-**, **of-**, **ðurh-tēon**.

tēona, wm., *injury, insult*: ds. tēonan, 458; as. tēonan, 402. [**tēon**, 'accuse.']

tēoncwide, m., *insulting speech*: ap. 205.

teran, iv. w. acc., *tear*: inf. 595. [Cf. Ger. *verzehren.*]

tīd, f., *time*; *hour*: as. 712, 724, 731; ap. tīda, 230. [Cf. Ger. *Zeit.*]

tīfr, *see* **sigortīfr.**

timber, *see* **ðweorhtimber.**

tiohhian, w2. w. acc., *consider*: 2sg. tiohhast, 215. *See* **geteohhian.**

tō, adv., *too*; *thereon* (291): 99, 194, [291], 444, 573, 712.

tō, prep., *to, for, as, at, in, at the hands of*: w. dat. 41, 51, 54, 62, 86, 87, *etc.*, (59 times); w. inf. 408, 557, [569].

toga, *see* **folctoga.**

tōgædre, adv., *together*: 63.

tōlȳsan, wi. trans., *set free*: ptc. tōlȳsed, 585. [**lēas.**]

torn, adj., *angry, bitter*: apm. torne, 205.

torne, adv., *angrily, grievously*: 73.

torr, m., *tower*: ns. 402. [<Lat. *turris.*]

tōscādan, rd. trans., *part, burst*: ptc. tōscāden, 584. [**scādan**, 'separate'; cf. Ger. *scheiden.*]

tōscūfan, ii. w. acc., *push aside*: pret. 3sg. tōscēaf, 564.

toslītan, i. w. acc., *tear apart, sever*: 3pl. tōslītað, 698.

tōweorpan, iii. w. acc., *cast aside*: opt. 3pl. tōweorpan, 650; pret. 3sg. tōwearp, 566. [**weorpan**, 'throw.']

trēo, n., *tree*: ds. trēo, 447.

trēow, f., *faith, pledge*: as. trēowe, 29, 655.

trēowan, *see* **getrēowan.**

trum, adj., *strong, firm*: comp. nsm. trumra, 650.

trymman, wi. w. acc., *strengthen, encourage*: inf. 638. [trum.]

tū, num., *two*: npm. 698. *See* **bēgen.**

tūdor, n., *offspring*: ds. tūdre, 459.

tungol, n., *star*: gp. tungla, 498.

tȳnan, *see* **ontȳnan.**

Ð

ðā, adv., *then*: ðā, 26, 32, 58, 60, 66, 140, 184, 225, 236, 242, 267, 287, 290, 293, 417, 454, 530, 553, 563, 577, 589, 607, 614, 635, 669; þā, 38, 78, 89, 92, 105, 117, 130, 142, 158, 164, 189, 258, 270, 345, 429, 511, 520, 536, 579, 582, 584, 594, 602, 612, 618, 627, 630, 638, 671.

ðā, conj., *when*: þā, 146, 295, 523, 543.

ðǣr, adv., *there, then*: þǣr, 218, 220, 237, 292, 525, 587, 678, 692.

ðǣr, conj., *where, in which; when; if* (570); þǣr, 91, 229, 302, 364, 423, 452, 567, 570, 636, 645, 658.

ðæs, adv., *so*: þæs, 55, 177, 372, 513.

ðæs ðe, conj., *because*: þæs þe, 599.

ðæt, conj., *that; in order that; so that; when* (691);
in subject clause: þæt, 73, 129, 226, 552, 662;
in object clause: þæt, 30, 40, 46, 70, 85, 103, 124, 139, 149, 178 (also modal), 194, 266, 275, 279, 290, 294, 298, 308, 336, 343, 344, 356, 358, 366, 392, 399, 410, 425, 449, 462, 476, 501, 541, 548, 561, 574, 578, 610, 619, 633, 643, 648, 666, 686, 696, 713(?), 716, 720, 722, 730;
in final clause: þæt, 156, 254, 325, 355, 439, 524;
in consecutive clause: þæt, 292, 303, 310, 360, 370, 407, 450, 474, 477, 482, 484, 487, 503, 621;
in modal clause: þæt, 57, 373, 433;

in temporal clause : þæt (þær ?), 691.

ðætte, pron., *which*: þætte, 2. [ðæt ðe.]

ðafian, w2. w. acc., *consent to, endure* : inf. þafian, 108, 466. *See* **geðafian.**

ðe, pron., *who, which, that*: þe, 37, 75, 84, 111, 122, 123, 136, 145, 173, 205, 207, 208, 215, 268, 274, 277, 281, 313, 354, 377, 396, 427, [467], 496, [511], [519], 522, 646, 710, 719. *See* **sē ðe, ðæs ðe.**

ðēah, conj., *although* : w. ind. þēah, 192, 451 ; w. opt., þēah, [219], 397, 495.

ðēah ðe, conj., *although* : w. ind., þēah þe, 42; w. opt., þēah þe, 515.

ðearf, f., *need* : ns. þearf, 695, 717 ; as. þearfe, 659. [ðurfan.]

ðearlīc, adj., *terrible*: asn. þearlīc, 678. [ðearl, 'severe.']

ðēaw, *see* **mānðēaw.**

ðegn, m., *thane, follower, servant* : ns. þegn, 262, 280 ; np. þegnas, 12, 683 ; dp. þegnum, 152, 558 ; ap. þegnas, 299, 303, 333.

ðencan, w1. trans., *think, expect*: pret. 3pl. þōhtun, 637. *See* **biðencan.**

ðenden, conj., *while*: þenden, 714.

ðennan, w1. w. acc. (S. 400, n. 1, 2), *extend, stretch out* : inf. þennan, 187.

ðēod, *see* **werðēod.**

ðēoden, m., *prince* : ns. þēoden, 524; gs. þēodnes, 108; vs. þēoden, 82, 86. [ðēod, 'nation.']

þēodscipe, m., *association, fellowship* ; *people* ; ds. þēodscipe, 695; as. þēodscype, 178.

ðēon, 1. w. acc., *profit, benefit* : pret. 3sg. (as if II.) þēah, 605. [Obs. Eng. *thee.*] *See* **geðungen.**

ðēs, pron., *this* : nsm. þēs, 208, 249, 276 ; nsf. þēos, 464 ; nsn. þis, 190, 356 ; dsm. þissum, 701; dsf. þisse, 343; dsn. þissum, 74, 123; asm. þisne, 527, 694 ; asf. þās, 321; asn. þis, 201, 444, 719 ; np. þās, 83 ; gp. þissa, 57. *See* **ðyslīc.**

ðicgan, v. w. acc., *receive*: pret. opt. 3pl. þēgon, 687.

ðīn, pron., *thy*, *thine*: nsf. þīn, 68; gsm. þīnes, 50, 428; dsm. þīnum, 100, 342; dsf. þīnre, 128, 276; dsn. þīnum, 214; asm. þīnne, 138, 178, 435, 461, 466; asf. þīne, 82, 730; asn. þīn, 202; gp. þīnra, 211; apm. þīne, 134, 210; apn. þīn, 97; ip. þīnum, 176.

ðing, n., *thing*: gp. þinga, 465.

ðingian, w2. intr., *plead*, *argue*: pret. 3sg. þingade, 260, 429. [ðing, 'council; agreement.'] *See* **geðingian.**

ðingrædden, f., *suppliant message*: as. þingrædenne, 126.

ðolian, w2. w. acc., *suffer*: inf. þolian, 464, 466, [569]. [Obs. Eng. *thole.*] *See* **geðolian.**

ðonan, adv., *thence*: þonan, 384, 389.

ðonc, m., *thought*; *thanks*: as. þonc, 593. *See* **bealo-, fore-, ge-, hete-, searo-ðonc.**

-ðonca, *see* **æfðonca.**

ðoncwyrðe, adj., *worthy of thanks*, *acceptable*: asn. þoncwyrþe, 198.

ðonne, adv., *then*: þonne, 203, 403, 657, 715.

ðonne, conj., *than*: þonne, 36, 100, 110, 324, 415, 542.

ðonne, conj., *when*, *as soon as*: þonne, 325, 332, 438, 528, 697, 705, 726.

ðracu, f., *violence*, *persecution*: as. þræce, 12, 333. *See* **flānðracu.**

ðræchwīl, f., *time of punishment*: ds. þræchwīle, 554.

ðrāg, f., *time*, *plight*: ns. þrāg, 464; gs. þrāge, 453.

ðrāgmælum, adv., *from time to time*; *time and again*: þrāgmælum, 344. [ip. of **ðrāgmæl**; **mæl**, 'time.']

ðrēa, n., *misery*, *distress*, *calamity*: as. þrēa, 678; ip. þrēam, 520.

ðrēagan, w3. w. acc., *constrain*, *afflict*: pret. 2sg. þrēades, 546; inf. þrēagan, 142. [Cf. Ger. *drohen.*] *See* **geðrēagan.**

ðrēanīedlīc, adj. w. dat., *terrible*: nsn. þrēanīedlīc, [128].

ðrēanȳd, f., *painful compulsion*: as. þrēanēd, 464.

ðrēat, m., *trouble, calamity*: ns. þrēat, 465; *troop*: is. þrēate, 672. [Cf. **āðrēotan**, impers., 'vex,' and Ger. *verdriessen*.]

ðringan, *see* **oððringan**.

ðrīste, adj., *bold*: ism. þrīste, 358; comp. gsm. þrīstran, 550. [Cf. Ger. *dreist*.] *See* **wīgðrīst**.

ðrīste, adv., *boldly*: þrīste, 511.

ðrītig, num., *thirty*: xxx, 678.

ðrōwian, w2. w. acc., *suffer*: pret. 3sg. þrōwade, 229; inf. þrōwian, 445. [Cf. MnE. *throe*.] *See* **geðrōwian**.

ðryccan, *see* **forðryccan**.

ðrym, m., *glory, splendor; host*: gs. þrymmes, 280, 448; as. þrym, 641; is. þrymme, 694. *See* **hildeðremma, mægenþrym**.

ðrymsittend, adj., *sitting in glory*: nsf. þrymsittende, 726; asm. þrymsittendne, 435.

ðrȳnis, f., *trinity*: ns. þrȳnes, 726. [**ðrēo**.]

ðrȳðful, adj., *mighty, fierce*: npm. þrȳðfulle, 12.

ðū, pron., *thou*: ns. 93; þū, 46, *etc.* (67 times); ds. ðē, 249; þē, 46, *etc.* (25 times); as. þē, 278, 344, 358; þec, 46, 144, 253, 255, 272, 318, 419, 446, 451, 539; vs. þū, 87; np. gē, 648, 652, 658, 660, 662; dp. ēow, 655, 657, 664; ap. ēowic, 668. *See* **ðīn, ēower**.

ðurfan, prp. w. inf., *need*; intr., *be in distress*: w. inf., 1sg. þearf, 526; 2sg. þearft, 46; pret. 3pl. þorftan, 683; intr., ptc. dsm. þearfendum, 449. *See* **biðurfan**.

ðurh, prep., *through, throughout; by, by means of; because of*: w. acc., þurh, 14, 52, 56, 80, 97, 117, 125, 138, 148, 158, 202, 273, 301, 316, 326, 338, 341, 349, 363, 368, 379, 402, 404, 406, 428, 431, 441, 446, 461, 471, 478, 488, 493, 514, 547, 572, 588, 603, 623, 637, 657, 671, 678, 680, 728.

ðurhtēon, II. trans., *accomplish*: ptc. þurhtogen, 458.

ðus, adv., *thus*: þus, 311, 362, 432, 433, 451, 511, 519.

-ðweorg (?), *see* **yre-ðweorg.**

ðweorhtimber, adj., *perverse, untractable*: comp. gsm. þweorhtimbran, 550. [**ðweorh**, 'cross-wise'; **timber**, 'structure.']

ðȳ lǣs, conj. w. opt., *lest*: þȳ lǣs, 649, 664.

ðyncan, WI. w. dat., *seem*: 3sg. þynceð, 407; þinceð, 662; opt. 3sg. þince, 87; pret. 3sg. þūhte, 225. [MnE. *methinks*; cf. Ger. *dünken.*]

ðȳrel, adj., *pierced*: nsm. þȳrel, 402. [**ðurh.**]

ðyslīc, adj., *such as this*: gsf. þyslīcre, 453.

ðȳstre, adj., *dark, evil*: dsm. wk. þȳstran, 683; gpm. þȳstra, 419. [Cf. Ger. *düster.*]

ðȳstro, f. n., *darkness*: gp. þȳstra, 554; dp. þȳstrum, 333, 524.

ðȳwan, *see* **geðȳwan.**

U

ufan, adv., *from above*: 261. [Cf. Ger. *oben.*]

unbeald, adj., *timid*: comp. nsm. unbealdra, 427.

unbiðyrfe, adj., *vain, useless*: asf. unbiþyrfe, 97; npm. unbiþyrfe, 217. [**ðurfan.**]

unbrice, adj., *not to be broken*: nsn. 235. [**brecan.**]

uncer, pron., *of us twain*: gsn. uncres, 190.

unclǣne, *adj.*, *unclean*: vsm. 418.

uncȳðig, adj., w. gen., *not knowing*: nsf. uncȳðgu, [701]. [Cf. Ger. *kundig.*]

under, prep., *under*; *in*: w. dat., 43, 395, 544; w. acc., 481.

unforht, adj., *unfearing*: nsf. 601; nsn. 209; nsf. wk. unforhte, 147.

ungeara, adv., *soon*: 124.

ungeblētsod, adj., *unblessed*: apm. ungeblētsade, 492. [**blētsian**, 'bless,' from **blōd.**]

ungelīce, adv., *differently*: 688.

ungewemmed, adj., *not disfigured*: ism. ungewemde, 590. [**womm**, 'stain, spot.']

unlæd, adj., *wretched*: nsm. 616. [Cf. Goth. *unlēds*, 'poor.']

unmæte, adj., *boundless*: a s f. 517 [**metan**, 'measure.']

unnan, prp. w. gen., *grant*: inf. 192. [MnE. *own*, 'concede,' cf. Ger. *gönnen*.]

unræd, m., *folly*: gs. unrædes, 120.

unrīm, n., *countless number*: ns. 172; as. 43, 469, 625.

unryht, adj., *unrighteous*: dsf. unryhtre, 297.

unsælig, adj., *unblessed, miserable*: nsm. 450. [**sæl**, 'good fortune.']

unscamig, adj., *unashamed, unabashed*: nsf. wk. unscamge, 552.

unsnyttru, wf., *folly*: ip. (as adv.) unsnyttrum, 145; unsnytrum, 308. [**snotor**.]

unwāclīce, a d v., *unwaveringly, without hesitation*: 50. [**wāc**, 'weak.']

unwærlīc, adj., *unwary; rash*: gp. unwærlicra, 193.

ūp, adv., *above; upward*: 62, 644.

ūre, pron., *our*: dsm. ūssum, 249; asn. ūrne, 129; gp. ūssa, 146, 619; dp. ūssum, 169.

ūser, pron. adj., *our*: nsm. 545.

ūt, adv., *out*: 253, 532.

ūtgong, m., *departure*: as. 661.

W

wā, interj. w. dat., *woe*: 632. [Cf. Ger. *Weh*.]

wacian, w2. intr., *be awake, be vigilant*: ptc. (as if w3.) npm. wæccende, 662.

wæg, m., *wave*: gs. wæges, 680; ds. wēge, [479]. [**wegan**, 'move.']

wægan, w1. w. acc., *afflict*: inf. 143.

wæge, n., *goblet*: ds. wēge, 487.

wælgrim, adj., *murderous*:

npn. [264]. [**wæl**, 'carnage.']

wǣpen, n., *weapon*: gs. wǣpnes, 623. [Cf. Ger. *Waffen.*]

wær, adj., w. gen., *cautious, wary*: comp. nsm. wærra, 425. [MnE. *aware, beware.*]

wǣrfæst, adj., *faithful*: nsf. 238. [**wǣr**, 'pledge.']

wǣrlēas, adj., *perfidious*: nsm. 351, 421.

wærlīc, adj., *prudent*: nsn. 662. *See* **unwærlīc.**

wǣrloga, wm., *traitor*: ds. wǣrlogan, 455. [**lēogan**, 'lie'; MnE. *warlock.*]

wæter, n., *water*: ns. 292; ip. wætrum, 479.

wāfian, w2. intr., *marvel*: pret. 3sg. wāfade, 162.

waldend, m., *Lord*: ns. 723; gs. waldendes, 266; as. 213, 291, 305.

wānian, w2. w. acc., *bewail*: inf. 538. [Cf. Ger. *weinen.*]

weal, m., *wall*: ns. 650; gs. wealles, 401.

wealdan, rd., *wield, control, rule*: intr., 3sg. waldeð, 223; w. instr., pret. 3sg. wēold, 19; w. gen., pret. opt. 3sg. wēolde, [562]. [MnE. *wield.*]

weallan, rd. intr., *boil, surge*: pret. 3sg. wēol, 581.

weard, f., *guard, watch*: as. wearde, 664.

weard, m., *guardian, keeper*: as. 212. *See* **hlāford.**

weardian, w2. w. acc., *hold, maintain*: pret. 3sg. weardade, 20; inf. 92.

wēdan, w1. intr., *go mad*: pret. 3sg., wēdde, 597. [**wōd**, 'mad'; obs. Eng. *wood.*]

weg, m., *way, path*: gs. weges, 665; as. 282, 640. [**wegan**, 'move.'] *See* **moldweg.**

wēg, *see* **wǣg.**

wēge, *see* **wǣge.**

wela, m., *wealth, riches*: ip. welum, 76. *See* **boldwela.**

welig, adj., *prosperous, rich*: nsm. wk. weliga, 38; dsm. welegum, 33; dsm. wk. weligan, 569.

wemman, *see* **ungewemmed.**

wēn, f., *expectation*: ns. 632.

wēnan, w1. trans., *expect*; *think*; *hope*: pret. 1sg. wēnde, 425; w. acc., 357; w. gen., inf. 686. *See* **gewēnan.**

wendan, w1. w. acc., *change*: inf. 570. *See* **onwendan.**

wēoh, n. *idol*: np. 23. [Variant of **wīh**; cf. Ger. *weihen.*]

wēohweorðing, f., *worshipping of idols*: ap. wēohweorðinga, 180.

weorc, n., *work*: as. [560]; *task*; *distress*: ns. 569. *See* **mānweorc.**

weorce, indecl. adj., *painful*, *grievous*: 72, 135. [is. of **weorc.**]

weorpan, *see* **tōweorpan.**

weorð, adj., *precious*: sup. vsf. wk. weorþeste, 248.

weorðan, III. intr., *become*, *be*; w. dat., *befall*: intr., opt. 3pl. weorþen, 335; pret. 1sg. wearð, 621; 3sg. wearð, 58, 422, 474, 584, 594, 607, 669; 3pl. wurdon, 479, 586; opt. 2sg. wurde, 432, 552; inf. weorþan, 425; weorðan, 416; w. dat., inf. weorþan, 197, 611. *See* **forgeweorðan.**

weorðian, w2. w. acc., *honour*, *worship*: pres. 1sg. weorðige, 153; inf. weorþian, 76.

weorðlīc, adj., *excellent*: nsn. 9.

weorud, n., *throng*, *army*, *host*: ns. 291; vs. 647; gp. weoruda, 515. [**wer.**]

wer, m., *man*: ns. 295; gs. weres, 103; gp. wera, 45; ap. weras, 300. [MnE. *wer-wolf*; cf. Lat. *vir.*]

werig, adj., *accursed*: nsm. wk. werga, 429. [**wearg**, 'outlaw.']

werðēod, f., *nation*: np. werþēode, 643; ap. werþēode, 9, 507.

wesan, anv. intr., *be*: 1sg. eom, 261; bēo, 49, 365, 398, 409; bēom, 438; 2sg. eart, 93; 3sg. is, 100, 102, 103, 127, 190, 224, 323, 356, 464, [545], 551, 632, 643, 645, 695; biþ, 328, 440, 704; bið, 402; 1pl. bēoð, 327; 3pl. sind, 71, 83,

122, 135, 173, 182, 216, 263; bēoð, 171; opt. 3sg. sȳ, 88, 400, 668; sīe, [280]; 1pl. sīn, 334; 3pl. sȳn, 286; imp. 2sg. wes, 253; pret. 1sg. wæs, 343, 712; 3sg. wæs, 8, 18, 24, 32, 35, 38, 140, 233, 236, 241, 258, 267, 287, 497, 569, 580, 600, 635, 678, 688, 692; 3pl. wæron, 64, 301; opt. 3sg. wære, 259.
negative, pret. 3sg. næs, [510], 513, 518, 573, 590.

wīc, m. f. n., *abode*: as. 92. [MnE. *-wick*, *-wich*, in place-names.]

wīd, adj., *wide*: nsn. 9; isn. wk. wīdan, 508.

wīde, adv., *wide*, *far and wide*: 585.

wīdeferh, adj., *long-enduring*, *eternal*, *in long time*: nsm. 223; wīdeferg, 467.

wīf, n., *woman*: gs. wīfes, 600; as. [549]; gp. wīfa, 432.

wīfgiftu, npl., *wedding*, *nuptials*: gp. wīfgifta, 38.

wīflufu, wf., *love of one's wife*: ds. wīflufan, 296.

wīg, m. n., *war*, *battle*: gs. wīges, 576.

wiga, wm., *warrior*: gp. wigena, 641, 680.

wīgōrīst, adj., *bold in combat*: nsf. 432.

wilde, adj., *wild*: nsn. 597.

willa, wm., *wish*, *consent*, *will*, *desire*, *resolution*: gs. willan, 50, 428, 441, 602; ds. willan, 32, 365, 600; ap. willan, 406.

willan. anv. w. inf., *will*: 1sg. wille, 108, 132, 192, 272, 278, 647; opt. 3sg. wile, 378, wille, 633, 707; pret. 2sg. opt. wolde, 195;
negative, 1sg. nelle, 133; 2sg. nelt, 126, 174, 251; 3sg. nele, 384, 387.

-willen, *see* **dolwillen**.

winburg, *see* **wynburg**.

wind, m., *wind*: np. windas, 650.

windan, *see* **biwindan**.

winnan, II. intr., *strive*, *contend*: pret. 2sg. wunne, 421.

wīnsele, m., *wine-hall*: ds. 487, 686.

wīs, *see* **ondwīs**.

wīsdōm, m., *wisdom*: gs.

wīsdōmes, 516. [wīs, 'wise' from witan.]

wīse, wf., *course, undertaking*: as. wīsan, 98. [Cf. Ger. *Weise.*]

wīt, *see* edwīt.

wita, wm., *wise man*: gp. witena, 98.

witan, prp. trans., *know.* 1sg. wāt, 547; opt. 3pl. witen, 207; pret. 3sg. wiste, 91, 556; inf. 314; negative, 1sg. nāt, 700; 2pl. neton, 660. [Cf. Ger. *wissen.*]

wīte, n., *punishment, torment*: gs. wītes, 152; np. wītu, 264; gp. wīta, 56, 172, 177, 211, 556, 631; dp. wītum, 617; ap. wītu, 250, 340, 572; ip. wītum, 143.

wītebrōga, wm., *torture*, np. wītebrōgan, 135, 196. [brōga, 'terror.']

wītga, wm., *prophet*: gp. wītgena, 515. [witan.]

witian, w2. trans., *assign, bestow*: ptc. gp. witedra, 686.

witod, adj., *true, certain*: asn. 357. [ptc. of witian, 'destine.']

wiþ, prep., *against, with* (of speaking, meeting, etc.): w. dat. 141, 157, 214, 260, 420, 422, 426, 429, 438, 663; w. acc. 67, 197, 206, 299, 384, 716. [Cf. Ger. *wider.*]

wiðerbreca, wm., *enemy, assailant*: ns. wiþerbreca, 269.

wiðerfeohtend, m., *adversary*: np. wiþerfeohtend, 664.

wiðerhycgan, w3. intr., *be obstinate*: ptc. dsf. wiþerhycgendre, [196].

wiðersteall, m. or n., *opposition*: as. wiþersteall, 441.

wiðgongan, rd. w. dat., *resist, overcome*: inf. 393.

wiðhycgan, w3. w. acc., *scorn, oppose*: pret. 3sg. wiðhogde, 42.

wiðsacan, VI. w. dat., *oppose, resist*: pres. 2sg. wiðsæcest, 99; pret. opt. 2sg. wiðsōce, 361. [Cf. Ger. *Widersacher.*]

wiðsteal, m. or n., *resistance*: ns. wiðsteall, 401. [steal, 'position.']

wiðstondan, VI. w. dat., *resist*; w. dat. and gen., *baffle of, foil of*: w. dat.

and gen., pret. 3sg. wiðstōd, 427; w. dat., inf. wiþstondan, 599, 651.

wlītan, *see* **geondwlītan.**

wlite, m., *splendor, beauty*: ds. 163; as. 311; is. 590.

wlitescȳne, adj., *fair of countenance*: nsf. wk. 454.

wlitig, adj., *glorious*: nsf. 283.

wlōh, f., *hem of a garment*: ns. 590.

wōd, *see* **ellenwōd.**

wolcen, n., *cloud*: dp. wolcnum, 283. [MnE. *welkin.*]

wōma, wm., *noise*; *incantation*: dp. wōmum, 576. *See* **hildewōma.**

womdæd, f., *wicked deed*: gp. womdæda, 467. [**womm**, 'spot; sin.']

womsceaða, wm., *wicked persecutor*: vs. 211.

wong, *see* **græswong.**

wōpig, adj., *weeping*: nsm. 711. [Cf. **wēpan**, 'weep.']

word, n., *word, speech*: ds. worde, 78; as. 23, 45, 143, 283, 631, 640; is. worde, 92; np. 83; gp. worda, 57, 193; ap. 59, 144; ip. wordum, 76, 165, 269, 296, 346, 351, 455, 538. *See* **bēot-, hospword.**

woruld, f., *world*: gs. worulde, 509; ds. worulde, 416, 570, 711. [**wer**, 'man'; **yldu** 'generation, race'; cf. **eald.**]

woruldrīce, n., *kingdom of the world*: ds. 549.

wracu, *see* **gring-, nīð-, sārwracu.**

wræcca, wm., *exile, outcast*: ns. 351. [**wræc** 'exile,' from **wrecan.**]

wræcmæcga, wm., *outcast*: ns. 260. [**mæcga**, 'youth, man'; cf. OE. **magu.**]

wrāð, adj., *angry, fierce, wicked*: gp. wrāðra, 177; wrāþra, 311; apn. wrāþe, 507.

wrāðe, adv., *cruelly*: wrāþe, 172.

wrecan, v. w. acc., *wreak, punish*; *utter, recite* (719): pret. opt. 3sg. wræce, 719; imp. 2pl. wrecað, 623; inf. 204. [MnE. *wreak*; cf. Ger. *Rache.*]

wrēon, *see* **onwrēon.**

wrōht, m., *enmity*; *crime*: gs. wrōhtes, 346; as. 487; ap. wrōhtas, 507. [Cf. Goth. *wrōhjan*, 'accuse.']

wudubēam, m., *forest tree*: ip. wudubēamum, 576.

wuldor, n., *glory*, *Heaven*: gs. wuldres, 153, 180, 223, 269, 311, 454, 516, 600, 641, 665; ds. wuldre, 640; vs. 279.

wuldorcyning, m., *king of glory*: ds. wuldorcyninge, 248; as. 238, 428.

wund, f., *wound*: ap. wunde, 710; ip. wundum, 355.

wundian, w2. w. acc., *wound*: inf. 291.

wundorcræft, m., *wondrous power*: is. wundorcræfte, 575.

wundrum, adv., *wonderfully*: 264. [ip. of **wundor**, n., 'marvel.']

wunian, w2. intr., *remain*: pret. 3sg. wunade, 37, 238. [Cf. Ger. *wohnen*.] *See* **gewunian**.

wylm, m. f., *boiling*, *turbulence*, *outpouring*: as. 478, 583, 680. [**weallan**.] *See* **bælwylm**.

wyn, f., *joy*: as. 641; vs. 730. [Cf. Ger. *Wonne*, MnE. *winsome*.]

wynburg, f., *joyous city*: dp. wynburgum, 83.

wyrcan, wi. w. acc., *do*, *perform*: opt. 2sg. wyrce, 541. *See* **bi-**, **for-**, **gewyrcan**.

wyrd, f., *event*, *situation*; *destiny*: as. 33, 538. [**weorðan**.] *See* **forwyrd**.

wyrgan, *see* **āwyrgan**.

wyrhta, wm., *doer*, *contriver*: as. wyrhtan, 346. [**wyrcan**.]

wyrm, m., *worm*: ds. wyrme, 416.

wyrnan, *see* **forwyrnan**.

wyrrest, *see* **yfel**.

wyrðe, adj., w. gen., *worth*, *fitting*; *deserving*: nsm. 643; nsm. wyrþe, 103. *See* **ðoncwyrðe**.

Y

yfel, adj., *evil*, *bad*: ip. yflum, 634; sup. dp. wk. wyrrestum, 152; ap. wk. wyrrestan, 250, 340, 572. [Cf. Ger. *übel*.]

yfel, n., *evil*: gs. yfeles,

244; yfles, 329; as. 506; gp. yfla, 323, 352; ap. 627.

yfeldǣd, f., *evil deed*: gp. yfeldǣda, 456, 713.

ymb, prep., *about, concerning*: w. acc. 414. [Cf. Ger. *um.*]

ymbberan, IV. trans., *surround*: ptc. ymbboren, 581.

ymbhwyrft, m., *circuit*: as. 113. [**hweorfan.**]

yreðweorg, corrupt word in MS., standing in place of an adj. nsm., *enraged* (?): yreþweorg, 90.

yrmen, adj., *wide, spacious*: asm. yrmenne, 10.

yrmðu, f., *misery*: ns. yrmþu, 504; ip. yrmþum, 634. [**earm.**]

yrre, adj., *angry*: nsm. 140.

yrre, n., *anger*: as. yrre, 117, 158, 257; is. yrre, 58, 90, 582.

ȳðfaru, f., *sea*: ds. ȳðfare, 478. [**ȳð**, 'wave'; **faru**, 'course.']

ȳwan, *see* **geȳwan.**

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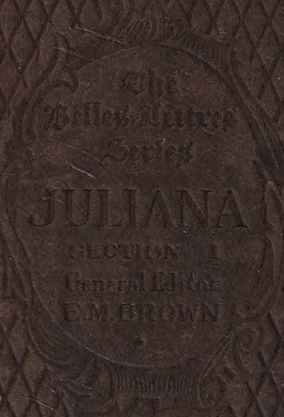
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